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2139 Summons for Sleepers, by Leonard Wright, black letter, corner of the title torn, otherwise a perfect copy, half bound, russia, 1*l.* 1*s.*

Douce
WW. 106.

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A Summons for Sleepers.

Wherein most grieuous and notorious offenders are cited to bring forth true frutes *of repentance, before the day of the Lord* now at hand.

Hereunto is annexed, A Patterne for Pastors, *deciphering briefly the dueties pertaining to* that function, by Leonard Wright.

Newly reprinted, corrected and amended.

Woe be to the inhabitants of the Earth, and the Sea, for the diuel is come downe vnto you, whose wrath is great, because hee knoweth that his time is but short. Apoc. 12. 12.
Be sober and watch. &c. 1. Pet. 5. 8. Happie are those seruants which the Lord when he commeth shall find waking. Luke 12. 37.

J. H. Baynting

1589.

EX DONO Biblioth. Bodl.

The Epistle to the Reader.

O feede thy fancie with friuolous fables gentle Reader(as to tell thee of drowsie Endimion, who desired of Iupiter, to sleepe perpetuall: or Epimenides, who in seeking his fathers sheepe, tooke a nappe of fortie and seuen yeares long, or those seuen supposed Saintes, whom the golden Legend reporteth to haue slept two hundreth yeares and odde) is no part of my purpose. But rather as one in griefe of conscience, for the zeale of my God, what in me lyeth, to wake and stirre vp those wicked and sinfull sluggards, whom the cursed serpent in Paradice, aboue fiue thousand fiue hundreth sixtie and two yeares past, applying not the sinne of the sea calfe to their heades, but that inchaunted apple of perdition to their hartes, hath so venoumously infected with contagious poyson of iniquitie, and lulled so soundly a sleepe in the carelesse cradle of securitie: that neither the golden belles of Aaron, the thundring trumpe of Esay, the well tuned Cimbals of Dauid, the pleasant harmonie of the Euangelists, nor the sweete comfortable pipe of Christ himselfe, could once as yet allure them to repentance and amendment of life: trusting that God by this my plaine rough Summons, penned without feare, or flatterie, shall now in the dawning of the day, ring such a peale at the dore of their conscience, as shall either moue them at length to loue him in his mercies, prouoke them to feare him in his iustice, or leaue them vnexcusable in the day of vengeance. But of all the sinfull crue of napping sleepers in generall, is lately reuealed vnto vs, one notable and pestiferous sect especiall: most odious to God, grieuous to his Church, dangerous to the State, and noysom to the common wealth, of whom the holy Ghost by the penne of the Apostles, hath most louingly forewarned vs: decyphering them in their colours, with titles correspondent to their manners: as couetous bosters, disdainefull mockers, false accusers, murmuring complainers, dissembling hipocrites, Authors of sectes, and despisers of authoritie: hauing a similitude of godlinesse, but haue denyed the power thereof, in whom Sathan hath transformed himselfe into an angel of light, whose restlesse rage doth manifestly shew the ruine of his kingdom at hand. These vnder a colour and shadow of religion, are so vehemently set on fire to shake off the yoke of obedience, and seeke innouation: as nothing is thought tollerable but what they like, and what they allow must onely stand for law: whereby the church is torne in peeces, authoritie contemned, vice aduanced, vertue neglected, and all men in opinion wonderfully distracted. Looke where they do loath, euerie mite is made a monster: euerie gnat, a cammell: and euerie trifle a trespasse, which must be curiously ripped vp, and made open to the view of the world. But where they like, mountaines are no moates, nor beames no blemishes: loue must couer the multitude of sinnes, and all thinges smothered vp with a shew of holinesse. Their pretence (as their Captaine saith) is to marre the

Gen.3.

2.Tim.2.3.
1.Tim.4.2.
Iud.16.18.19.
2.Cor.11.13.14.
Apoc.12.12.

The Prelates proponded, the Potentats pretended.

The Potentate, Prelate, and people.

the Prelate, the auncient graue Pastors, reuerend Fathers, and chiefe pillers of our Church: the middle corde of that threefold cable, the onely anker staffe and stay of our common wealth: much like those rauening wolues, which by no meanes would enter league with the poore sheepe, vnlesse their Mastiffes (whom they feared) were deliuered vnto them: but dangerous was that peace, and simple were those sheepe, to yeelde their dogges to such as sought to pray vpon their carkasse. They resemble in diuers points that notable and presumpteous crue, Iack Straw and his fellowes, who being diuelishly incensed with mutation, pretending a cause of libertie, stirred vp such trouble & ciuil discention in this land, as nothing could appease, vnlesse the king would graunt to put downe all the nobles and prelates, reseruing onely a few to be of his counsell, and the rascall rable of begging Friers, to liue of the peoples deuotion: much like the prelacie which these new deuising church-founders are now so desirous to haue established: who must be no Bishops, to beare the state and title of honor, but superintendents to controll Princes: no beneficed men, and why? because it bringeth a charge, as frutes, tenthes, and subsidies to her Maiesties cofers, hospitalitie to their neighbors, and generall reliefe to the poore: but must liue popularly with their feete vnder other mens tables, and their tongues tyed to other mens purses. But Iack Straw was taught to know how horrible a thing it was, once to lift vp either hand, tongue or hart against the Lordes annointed, or doe his Prophets any harme, by sheathing the Maior of London his dagger in his bosom. So woulde these be learned to vnderstand, that the word of God doth teach, and our English lawes command, obediently to honour the Prince, and reuerence the Prelate. To conclude (gentle Reader) I craue only thy friendly censor without partialitie, not forgetting the good Hermit, who hauing three of his friendes come to visit him, for want of better dainties to entertaine them, bestowed on euerie of them an olde apple, halfe putrified with spots. The first friend, to shew his affection, deuoured his apple hartely, sound and rotten together as it was. The second, more nice then wise, because his was spotted in part, disdainefully threw away the whole. The third, making choice of the best, reiected onely the rest. So doe I wish thee, not with the first friend, to deuoure the badde with the good: neither with the second, to cast away that is good because of some bad: but with the third, to accept and vse that is wholesom, and refuse that is lothsom. Vale in Christo.

Mat.7.15.16.
Act.20.29.30.

Richard the second.

1.Reg.24.
Psal.105.15.

Rom. 13.1.2.5.
1.Pet.2.13.14.
Tit.3.1.9.10.11
Heb.13.7.
1.Tim.5.1.17.

Leonard VVright.

A Summons for Sleepers.

AFter that the Apostle Saint Paule had taught the Romanes many notable lessons and rules, touching the doctrine of christian faith, charitie, and obedience to Magistrates. In going on to exhort and perswade them to repentance and amendment of life, hee taketh occasion to speake of time, of slæpe, of light, and of darkenesse. And that considering the season (saith he) that it is now time, that we should wake from sleepe: for now is our saluation nearer then when we beleeued. The night is past, and the day is at hand: let vs therefore cast away the workes of darkenesse, and put on the armour of light, &c. Rom.13.11. 12.

This worde dormire to slæpe, in some places of the holy scriptures, is taken for requiescere, to rest, as our Sauiour Christ came to his Disciples and found them a slæpe: Christ himselfe slept in the sterne of the Ship, and Peter slept betwéene two souldiers. Againe in some places, it is taken to slæpe in sepulchro, the graue, as Dauid and Salomon slept with their Fathers: Behold saith Job, I must slæpe in the dust, and Saint Paule saith, The faithfull that are dead, are fallen a slæpe in Christ: But that slæpe which the Apostle doth here speake of, is to slæpe in ignorance, darkenesse and sinne. The way of the vngodly is called darkenesse and shadow of death. To wake vp this kinde of sleepers, and rebuke the world of sinne, is my chiefe intent and purpose in this booke. Which is, no doubt, a thankleſſe office, and a verie vnthriftie occupation, veritas odium parit, truth neuer goeth without a scratcht face: he that will be busie with væ vobis, let him looke shortly for coram nobis. So long as Micheas prophecied victorie against the Assyrians, he was a trim Prophet: but after when he tolde them the contrarie, they had him in great disdaine. When our Sauiour Christ fedde the people, they woulde haue made him Ioh.6.15. 1.Thess.8.

Mat.27. him a king: but after when he began to rebuke their naughtie manners, they desired to haue him crucified: euen so in these dayes, our daintie eares can hardly abide to heare our vices touched: Much like the foolish Asse, that when he is a loading standeth stocke still, but in taking the load off his backe, doth yearke out behinde. It may aptly be saide vnto our people, as Martiall the Poet saide once to his friends, My friendes (saith he) you will imbolden me to speake the truth, and the truth is this, that you can not abide to heare the truth. He therefore that will boldly vtter his conscience without feare or flatterie, shall hardly escape without imminent daunger. Notwithstanding how odious and despised soeuer Gods Prophets shall seeme to the eyes of the world, they must not be afraid to speake the truth, & to beate down the infection of sinne and wickednesse. How dangerous soeuer it be for Lot to reproue the filthinesse of the Sodomites,
Gen.19. yet must he not cease to say vnto them. I pray you my brethren, dos not so wickedly. Though it cost Iohn Baptist
Mat.6.18. his heade, yet must he not forbeare to say vnto Herod, It is not lawfull for thée to haue thy brother Philips wife. Though Nathans message séeme neuer so perillous, yet must
2.King.12. he not be afraid to say vnto Dauid, Thou art the man, it is thou that hast done this déede. Elias must not be afraid to
3.King.18. say vnto Achab, It is thou and thy fathers house that hath
Ionas, 3. brought this plague vpon Israel. Ionas must not refuse to crye out in the stréetes of Niniuie, Yet remaineth fortie daies
Mat. 10. and Niniuie shall be destroyed. Our Sauiour Christ sent forth his Disciples as shéepe amongst woolues. I haue giuen
Ezech,3. thée a face of brasse, as hard as a flint stone, that thou shalt not be afraide to tell my people their sins and offences, saith the Lord. As Christ himselfe tooke all our sinnes vpon him, so ought euerie good christian to take the iniuries done to Christ as his owne. The Lord hateth as well him that
Prou.17. iustifieth the vngodly, as he that condemneth the innocent.
Psal.139. O Lord (saith Dauid) I haue alwaies hated those that loue not thée, and béene a straunger to those that haue forsaken
He that is not with me, is against me, saith our Sauiour. thy law, Amicum esse licet (saith the Philosopher) sed vsque ad Aras. Dauid would haue no friendes but those that were Gods friendes, nor enimies but those that were Gods enimies, and hee that will beare with the vice of his dearest friends

friendes wherein God is offended, is vnworthie the name of a christian. And he that rebuketh vices where amendment doth follow, killeth the sinner that man hath made, and saueth the man whom God hath made. We reade in the Gospel, of certaine people that were possessed with diuels, which Christ himselfe did cast out, and gaue power to his Disciples to doe the like. But I thinke, in no age from the beginning was there euer so many possessed with diuelish spirits, as in these our miserable dayes. In old time, Agar was more fruitful then Sara: and in our time the Church is so barren, & the world so frutefull to bring forth huge swarmes of wicked impes, that hard it is to finde one corner, calling, or kinde of life without them. We reade of seuen principall or captaine diuels, who haue alwaies borne a great sway amongst men. The first called Lucifer, the diuel of pride and presumption, The second, Belzebub, the Lord of enuie and malice: The third, Sathan, the maister of wrath and disdaine: The fourth Abadan, the patrone of sloth and idlenesse: The fift, Mammon the father of couetousnesse and snudgerie: The sixt, Belphegor, the God of gluttonie and drunkennesse: and The seuenth, Asmodius, the ruler of lecherie and whoredom. And whosoeuer is infected with any of the saide vices, be sure he is possessed with a great captaine diuel, which must of necessitie be cast out, or els of force the man must perish. And surely the Clergie of long time haue beene verie careful and diligent in discharging their duetie herein, so as the immortall seede of the Gospell, since the Apostles time was neuer more plentifully sowne. Notwithstanding the small testimonie of amendment declareth it to bee rather knowne then kept. The people so louingly linckt in league with the diuel, their eares are so deafe, their sences so dull, their willes so obstinate, and their harts so barren, as they haue neither sence to taste, stomackes to disgest, nor harts to credit, except it feede their filthie infected humors. I thinke if the preachers should go in sackcloth like Esay, or with prons about their neckes like Jeremie, yet were there small hope of amendment. If those good auncient Fathers who complained so grieuously of the wretchednesse of their time, did see the horrible abuses and vile corruptions of our age, they would wonder at our follie, and burst out in teares at our

Mar.16.9.
Mat.10.1.
Luke.4.36.
Luke.9.1.
Esay.14.
Mat.12.
Luke.22.
Apoc.9.
Mat.6.
I gaping Idol.
Tob.3.
Luke.13.3.
Esay.15.
Ier.28.

miserie. Or if Saint Paule himselfe were here now to see our pittilesse dayes, when charitie is growne so colde, and humanitie almost forgotten, no doubt he would wonder, and say, Surely these people are possessed with diuels, they sleepe in sinne, and it is high time to wake them.

Esa.34. And first to beginne with the great rich giants and couetous prowling cormorants of this land: aboundance of wealth hath so bewitched their vnsatiable mindes, and taken such rooting in their flintie harts, that neither the feare of God, the infamie of the world, nor hell mouth that gapes for them, can once staunch their greedie desires. There is such ioyning of house to house, ground to ground, fielde to fielde, land to land, farme to farme, and liuing to liuing, to maintain their proud backes, golden heades and costly throates, still scraping for superfluitie, that the poore can not haue to aide necessitie: the one wallowing in welth, and floating in prosperitie, the other wrestling with neede, and like to sinke in miserie. They haue power to get riches, policie to keepe them, and time to possesse them, but want harts to vse them: so as the more goods they haue, the more they desire, and lesse good they doe. A number haue too much, but none haue inough, hauing so much doinges, that they can doe nothing well. They swell with intollerable pride and enuie, oppressing their poore brethren, some by force like Lyons, and some by fraud like foxes, so that if rich Achab beginne once to frowne, all Westminster Hall & other places to helpe, can not keepe poore Naboth his vineyarde. Againe, they build great gorgeous houses, as though they should liue for euer, and surfet with excesse of diet, as though they should dye to morrow: being lesse charitable then the diuel himselfe, who desired to haue stones turned into bread: but they turne and conuert biefe and bread that was wont to feede the poore, into stones and brauerie, & haue brought the common welth to common miserie. The seely wretched soules may feede their eyes with gazing, but their bellies may sterue for food. The goods of christians, by right, should be priuate to no mans lust, but common to euery mans neede, according to their state and calling: But they are prodigally spent in vaine pompe and superfluitie, and made inticing baits to draw men to sinne at their pleasure, and repent at their leasure. Hypocrisie and super-

Rich men.

Esa.5.

Prea.4.

Amos.4.1.
Mich.2.1.2.

3.Kin.21.

Mat.4.

superstition did bleare the eyes of Papists: and ambition and couetousnesse putteth out the eyes of the protestants. In times past, he that held by violence that was not his owne, or conuerted other mens goodes to his owne vse, or sought either by fraudulent or violent meanes to take away their lands or liuings, was accounted a theefe, and the lawes prescribed seuerall punishments, and kindes of death, according to the qualitie of the offence. But if there were commission graunted at this day to hang vp all theeues and robbers, I thinke we should rather want gibbets then theeues to furnish them. These worldlings (no doubt) are possessed with Mammon that great maister diuel, they sleepe in sinne, and it is high time to wake them. Either they thinke there is no God, or I must thinke they are no men.

What meane you my brethren and countrimen? will your couetous mindes neuer be satisfied? Christ hath redeemed you from the world, and will you still be partners with the diuel in possessing the world? It will shortly passe away and perish before your eyes, and will you make it your God? 2.Pet.3. What madnesse is it to repose your felicitie in that which is nothing els but troubles to your bodies, disquietnesse to your mindes, cares to your harts, inticements of vice to your children, seedes of enuie to your neighbours, and occasion to your enimies: Neuer got without trauel, kept without danger, nor left without griefe. Gold is called the baite of sin, the snare of soules, and the hooke of death. It is aptly compared to a fire, whereof a litle is good to warme a man, but too much will burne him vp altogether. Couetousnesse is called the roote of all euil, there is nothing worse then a couetous man, saith Iesus Sirach, nor a more wicked thing then to loue money: for such a one hath euen his soule to sell. A couetous mans purse is called the diuels mouth: The chariot of couetousnesse is saide to be carried of foure wheeles of vices, churlishnesse, faint courage, contempt of God, and forgetfulnesse of death: it is drawne by two horses, called greedy to catch, and holdfast: the carter that driueth it, desire to catch, and the carter hath a whip called loth to forgoe.

Prou.15. Prou.31. Eccle.31 1.Tim.6 Eccle.10 Barnard.

If rich worldlings would waigh with them selues, the great wealth they possesse, and the litle good they doe withall; what intollerable euils they haue committed, and how much

better they might haue done: how apt they are to offend, and how slow to amend: they would be ashamed to liue, and in great feare to dye. It is hard (saith our Sauiour) for a rich man to enter into the kingdom of heauen, they are more hardly conuerted vnto God then poore men, for three causes. First, for that pride is alwaies annexed vnto riches. Secondly, the hart of a rich man is choaked with worldly cares. Thirdly, for as much as they are indued with temporall comforts, they haue small regarde vnto spirituall consolation. Woe be vnto such greedie worldlings and fat bulles of Basan, as couetously gather together euil gotten goodes, that they may set vp their nestes on high to scape from misfortune: which wallow in wealth and prosperitie like pampered oxen preserued for the day of slaughter, kicke at their duetie, breake the hedge of their boundes, and runne where they list: without spedy repentance they shall shortly be turned into hell, and all the people that forget God. Woe be vnto the proud welthie rulers in Sion, that sit in the chaire of wilfulnesse, and lye vpon soft couches, and beddes of Inorie, selling their birthright with Esaw for the Potage of pleasure: for they shall be sore punished. Goe to now you rich worldlinges and Rams of the flocke which liue here in pleasure and wantonnesse (saith the Apostle) Weepe and howle for the miseries that shall come vpon you: for the day is at hand, when you must yelde account of euerie pennie you haue received and were put in trust withall. When without spedie repentance your welth and prosperitie shall be turned into scarcenesse and penurie; your ioy and gladnesse, into sorrow and heauinesse: your mirth and pleasure into lamentation and mourning: your peace and securitie, into miserable calamitie: and your daintie diet, into weeping, wailing, and gnashing of teeth: fire and brimstone, storme and tempest, this shall be your portion to drinke. What profiteth it a man to gaine the whole word, and yet loose his own soule.

Mar.10.25.
Mat.19.23.
Abacuck.2.
Amos. 6.
Iob. 21.
Esay.34.
Iere.12.
Psal.22.
Amos. 6.
Gen. 25.
Wisd.6.
Iere.25.
Iam.5.
2.Pet.2.
Esay.34.
Mat.8.12.
Psal.11.
Mat.16.26.

If a noble man sending his seruant about his affaires, shall commit his money into his handes vpon trust; with a commandement in writing how to lay it out: thus much vpon such a thing, and thus much vpon such: if that seruant when his maister shal call him to account: shal say vnto him:

thus

thus much I spent vpon pompe, pride, and superfluitie, and thus much vpon riote, whoredom and vanitie, so as I could spare litte or nothing to bestow as you commanded: he would surely take that malapert fellow by the eares, thrust him out of his seruice, and commit him to prison for his sawcinesse. Euen so hath God himselfe, the Lord of all Lordes, made and appointed rich worldlings his seruants and stewards, committing his treasure into their hands vpon trust, with a commandement in writing, to bestow it in helping and relieuing his poore distressed children, whom he hath chosen to receiue the glad tidings of his gospel, and be heires of his kingdom, whom he hath left here in his owne stead, to supply his owne absence, and whatsoeuer is done to them, his pleasure is to accept it as done to himselfe. It was promised Moyses for a blessing, that the land where he dwelt should neuer be without poore people. He that considereth the poore and nédie saith the Psalmist, the Lorde shall deliuer him in the time of trouble, but he that hath this worlds good, and seeth his brother haue néede, and shutteth vp his compassion from him, saith the Apostle, how dwelleth the loue of God in him.

Mat.11.5. Iam.2.5. Luke.6.20. Ioh.12.8. Mar.14.7. Deut.15. Psal.41. 1.Ioh.3.17.

Be not deceiued my brethren, God will not be mocked: as worldly riches are Gods good blessinges, to such as can vse them: so are they his searefull curses to such as abuse them. You ought to spare neither goods nor lands to maintain the law of charity. Séeing he that hid his talent was cast into vtter darkenesse, no doubt, such wicked Stewardes as doe not onely horde vp, but also waste, mispend, and abuse the Lords talents, shall be sore punished.

Galat.6.7.

O Diues diues, non omni tempore viues,
Fac bene dum viuis, post mortem viuere si vis.
Da tua dum tua sunt, post mortem tunc tua non sunt.

Barnard.

He that stoppeth his eares from hearing the poore, saith the wise man, shall cry himselfe and not be heard.

Prou.21.

It is true in déed that euery man ought to haue an honest care for his familie: nature doth teach it, reason doth perswade it, the word of God doth alow it, and he is worse then an infidell that neglecteth it: yet not for superfluitie, but according to his state & calling, to aide necessitie: and that after the rule of our Sauiour Christ, first to séeke the kingdom of God and then he will blesse all his labors, and encrease his

1.Tim.5.8.

store,

Mat.6.33. store, so as he shall alwaies haue sufficient: it is not abundance, but the Lords blessings that maketh rich: prosperitie
Prou.10. saith Salomon, doth follow liberalitie: so that he which is li-
Prou.17. berall to the poore, shall neuer want: and dayly experience
Prou.28. teacheth how God doth commonly blesse the good housekee-
2.Cor.9.10 per with great plentie; when hard patching prowlers haue
Prou.12. often such scarcitie, as all men wonder how the diuel they waste it.

An other intollerable mischiefe, is that incurable canker of vsurie, which hath brought many an honest man to misery. It is the office & duetie of a good christian, whom God hath
Iam.2.13. inriched with plentie, to be alwaies ready & willing either by liberall giuing, or charitable lending, to help, comfort and relieue his poore needy neighbors in distresse. The law of nature doth teach it, the rule of charitie doth will it, and Christ
Mat.7.12. himselfe doth command it. Whatsoeuer you would that men should do vnto you, do euen so vnto them, for that is the law
Leuit.25. and the Prophets. If thy brother be impouerished & fallen in decay, thou shalt relieue him, thou shalt open thy hand to thy
Deut.15. poore brother, and lend him sufficient for his neede. From
Mat.5.42. him that would borrow, saith our Sauior Christ, turne not away thy face. He that hath pittie on the poore, saith Salo-
Prou.19. mon, he lendeth vnto the Lord: and looke what he laieth out,
Mat.10.29. it shall be paide him againe. Seeing then, that God himselfe the author and giuer of all good blessings: and without whom not so much as a sparrow falleth vpon the ground; whose promise is euer most certaine and sure yea and Amen, will be suretie for his poore afflicted members, and pay their debts to the vttermost farthing. Sure there is no honest nature, nor true christian hart, hauing any sparke of grace or feare of God, knowing himselfe to haue store to helpe his poore needy neighbor in distresse, that contrarie to his owne conscience, either woulo or durst so dissemble and mocke with his heauenly maiestie, as to answere him with excuses.

They that feare the Lord will not mistrust his word. Eccle.2. Iam.1.16.13.

As loue and charitie, are two speciall fruites of faith and religion: so are free gift & fauourable loue two speciall frutes of loue and charitie, and most certaine tokens to know a pitifull christian from a cruel infidel.

And as we are commanded to lend, so are wee to lend freely without vsury. Thou shalt not oppresse or bite thy brother with

with gaine or vsurie: for that is not to help or releeue, but rather to impouerish and vtterly vndoe them: Cursed bee that lone that bringeth borrowing to begging. Exod.22. Pro.28

An olde dog and an hungrie flea is sayd to bite sore, but the couetous vsurer biteth sorer: He that is once catcht in the vsurers bondes, is much like a birde snared in a lime bush, the more she wrestles, the faster she is. Cato beeing asked what it is to lend vpon vsurie, answered, *Quid hominem occidere?* Cicero offic. lib.2. S. Barnard would haue a man rather to do any slauerie, thã sell his patrimonie: yet rather to sell his patrimonie, than borow vpon vsurie. Chrisostome compareth vsurie to the sting of an Asp, whose venemous infection casting the party into a pleasant swéet slēpe, disperseth into euery member of his bodie, that presently he dieth: euen so the borowing vpon vsury séemeth swéet for the time, but in the end, the venemous infection thereof wil so run through his substance, that all that he hath is sone conuerted into debt. Barnard vpon that canticle. Sermo. 39. Chrisostom vpon Mat.5.

These are the deuouring caterpillers of the common wealth, whose eares in respect of anie goodnesse, are as deafe as a dore naile, their eies as blinde as a bætle, their hearts as a flint stone, and their pouch as grédie as hell mouth. An vsurer is worse than Judas, who after hé had solde Christ but once, repented, and restored the money againe: but the vsurer selleth him in his members continually, and yet neuer repenteth nor restoreth the money againe: he is compared to infectious leapers, vnmeete for anie Christian assembly, or to a noisome hogge, for that he is neuer profitable till he die, that his friends may strue for his wealth, the worms for his carcasse, and the deuils for his soule. We are taught in the holie Scriptures, to reiecte him that is an heretike, after the first and second admonition, as a firebrand of hell, knowing that such a one is peruerted, and sinneth euen damned in his own iudgement. And forasmuch as the vice of vsurie is directly against the commandement, & yet most wilfully & obstinatlie is practised after so many & vehement admonitions, I thinke it verily in those so often warned, a sin against the holy ghost, which shall neuer be pardoned, neither in this worlde, nor in the world to come: but euen as Lucifer was cast down from heauen into the horrible dungeon of hell for pride: so shall they be cast headlong downe from the earth, to frie in hell Titus.3. Exod.22. Mat.12.31 Marke.3.29 1.Iohn.5.16 Psal.15

torments for couetousnesse. So loathsome was that filthie broode in times past, that they were excommunicate, as vnworthy to come in anie Christian congregation, nor suffered to be buried in Christian mans buriall: and if they fell in pouertie, it was not lawfull for anie man to releeue them, neither might the Minister in time of sicknesse resorte to exhort them: but were suffered to die lyke dogges, as they liued.

Some thinke to qualifie the offence, by taking somewhat lesse than ordinarie: but wee may not seeme wiser than the holy Ghost: there is no more meane in this vice, than is in theft, adulterie, and murther. He that stealeth a pennie is a theef, as wel as he who stealeth an hundred pound: hee that committeth fornication but once, is guiltie as wel as he who hath offended a dozen times: hee that killeth but one man, breaketh the lawe as wel as he who hath killed twentie: and he that taketh out a pennie of gaine, is an vsurer as well as he who taketh ten pound. Though the dogge bite sorer than the flea, yet the flea biteth. Adam thought it but a smal offence to bite the apple, but he was banished from Gods presence for breaking his commandement.

Some would cloake their vsurie by fraudulent bargaines and sales: but though such subtil worldlings, void of all conscience, charitie, and feare of God, bee neuer so craftie and politike, to seeke some meanes by wresting of law, to run headlong to the deuill, yet God wil not be mocked: truth is truth, and falshood is falshood. Whatsoeuer is lent out either in money or wealth, if the lender receiue more in gaine than he deliuered out, it is vsurie: the alteration of the title cannot take away the badnesse of the vice.

Deut. 23.
Ezech. 18

Some to auoide the name of an vsurer, denie to lend anie at all, who in flying of *Scylla* fall into *Charibdis*, and in stead of an vsurer become a manslaier. The commandement hath two branches, to lend, and to lend without vsury: so is there two wayes for couetous rich worldlings to runne headlong to hell, the one by lending vpon vsurie, and the other in not lending at all: and to die for it, they will thether either by the one waie or the other: and seeing they will needs go, I thinke it better to send them that way, by which other may haue some vse of their money, than to stop the way clean vp.

Psal. 112
1. Iohn. 3. 17

These

These vsurers (no doubt) are possessed with some great master deuil: they sleepe so deadly in sin, that it is hard to awake them, and therefore to themselues I leaue them.

Some thinke the borower to be an offender as well as the lender, but I am not of that minde: for God knoweth pore soule, wheras he is inforced through extreme necessitie, without anie euill intent, would be glad to borrow freely: but he is constrained to praie heartely, and paie dearely: and so long as the minde and intent is not defiled, no sinne is committed: as a woman that is abused by force against her will: or hee that being in peril vpon the seas, casteth his goods out of the ship to saue his life: or he that is beset with theeues, giueth his purse freely, least his throat should be cut violently. Ier. 15 Esay. 24

The next grieuous abuse in this lande, is the corruption of iustice, by meanes of to many ambitious Lawyers, who swarme as thicke now as the Friers in times past, and are as couetous as they were superstitious: and as those wilful beggers were maintained of deuotion and charitie, and the marchantes are enriched through pride and brauerie: so doe they liue by malice and enuie: by whom our good lawes are abused, as though they had beene made rather to enrich the lawiers, than for execution of iustice, and become like spiders webbes, where great flies passe easily through, but little flies are strangled: or a baite to catch birdes: the lawiers are the foulers, the iudge the net, and the pore clients the birds: for though their cause were neuer so plaine and sure, yet were he much better to giue halfe the prise of his coat at the first, than to defend the whole through bribery & corruption of iustice. So long as their clients continue in greasing their vnsatiable handes with *vnguentum rubrum*, they seeme to feele their matter, incourage them to procede, and extolling their cause, as though the daie were already won, till they haue drawen all the money out of their purses, and the marow out of their bones: at last when all is gone, so as they cease to feed them, as the crow doth her brats: then ware they colde as a stone, and finding one cauell or other, sende them home to agree amongst their neighbors: ah foles, so they might haue done before.

Justice corrupted.

To offend the good I meane not, & to saue the wicked I may not.

To sell iustice is intollerable but to sell iniustice, is either briberie or plaine knauerie.

They are much like a bramble bush standing in ỳ midst of a plain field, wherunto the pore sheep in time of cold stormes

runne for succour and harbour so long, till at last by little and little, being robbed of their fleeces, are sent awaie naked. There is a pretie story of a blind man, who carried about his fellow being lame, these in the waie by chance finding an oyster, fell at debate which of them was most worthy to haue it, the one alleaging his eies, the other his legs: at last agreeing to be iudged by the next man they should meet, happened vpon a Lawier, who taking vpon him to ende this strife, opened the Oyster, gaue each of them a shell, and eate the meate himselfe.

They let the man goe that offended, and punish the purse that neuer offended.

Thus vnder a cloke and colour of iustice, they haue prowled and scraped together the chiefe wealth and fat of the land, to the spoile and vtter vndoing of many an honest poore man: whose proud gorgeous attire, do plainly shew, they intend to robbe a sorte of contentious foles purses to paie for them, by whom they are maintained to swim in silkes, while themselues roist in rags.

These Lawiers therefore are surely possessed with some great maister deuil, they keepe in sinne, and more dangerous than profitable for me to awake them: But I wil pray vnto God to conuert or confound them.

All such, whose beginning is pride and ambition, most certaine their end wil be shame and confusion.

Not to keepe the lawe is iniquitie,
And not to mittigate the same is tyrannie:
Pittie without equitie, is plaine partialitie:
And iustice without mercie, is extreme iniurie.

Corrupt Lawyers are no doubt a scourge of God, sent in the olde age of this froward world, to plague such wrangling and contentious men, as of an obstinate, wilfull, and malitious stomacke, refuse to haue their matters ended at home amongst their quiet neighbours, according to Gods law: for as sinnes and disobedience do increase, so are punishmentes and iniuries heaped one vpon another.

Prou. 25
1. Cor, 6

There came on a time before Alexander Seuerus, two Christians proudly contending and accusing each the other, whom the good Emperour forbad to name themselues Christians any more, for that their pride and malice declared the to be no followers of him whom they professed. But if Alexander did see how malitiously the people of our age doe bere,

Note

tosse,

tosse and turmoile one another in the law(not for corruption of euil manners, but rather that one may enioy the goods and possessions of another, without either right, conscience, or charitie: some neuer at quiet with themselues vnlesse they be at strife with their neighbors, and then seeke to abuse law and iustice, as a cloake to purge their crooked stomackes, where some paie so deare for a purgation, that he is constrained to line in miserie all his life after) he might wel thinke and saie, Surely these people are not inspired with the spirits of God, but rather possessed with some great captaine deuil, they sleep in sinne, and it is high time to awake them. Yet some are enforced either to trie law, or lose right: to whom there be foure things requisite. First, a iust cause. Secondly, a true and faithfull counsellour to pleade the same. Thirdly, a full purse to feede the lawiers. And further, a sure friend to solicite his cause to the iudge, and procure expedition, or els, if the matter be doubtful, to prolong the time: to the end, his aduersarie being wearied, may seeke to compound. This Lesson I had of a Lawyer.

One poore man oppressing another by violence, is like a continuall rame that destroyeth the fruit: Prou. 28.

He that of wilfulnesse delightetb in law, Shall strine for a cockes combe and thriue as a daw: Tusser.

Amongst a number of intollerable abuses in this common wealth, the corruption of negligent officers is not the least. The office of gouernment is of many desired, but of few well executed: they professe equitie and iustice, yet will neither take wrong nor doe right. They are apt and readie to reuenge euerie little trifle committed agaynst themselues, but regard not most grieuous offences committed agaynst God: against him they fauour, the truth will not bee heard: but against him towardes whome they haue conceiued some secret displeasure, they will not sticke to set their handes and seales. They suffer all the Countrie to be choaked and vered with filthie whoremongers, dronken maltwormes, and idle vagabonds, whereas the filth of a priuie, the stinke of deade carrion, and the ordure of cities do not so much infect the aire, as that cursed crue infecteth the common wealth: and yet these horrible vices remaine still vnpunished, borne withall, and lightly passed ouer, so long, till they are growen almost incurable. Agayne, they make a difference betweene the offences of rich men and poore men: the one is sore punished, the other for a priuie bribe scapeth free, so that priuate commoditie banisheth generall honestie: the lawe is torne in

Preach. 3.

pecces, so as right and iustice can take no place. Ephraim is oppressed by tyrannie, violence beareth swaie, might ouergoeth right: the poore are despised, the wicked aduanced, vice vnpunished, vertue vnrewarded, and good lawes vnexecuted, and therefore better vnmade:

Abacuc.1
Esay.5

Dat veniam corvis, vexat censura columbas.

Yea, Democritus would laugh to see great theeues hang vp little theeues: And Heraclitus weepe to see vicious men extolled, and vertuous men disdained: they haue turned true iudgement into bitternesse, and the fruit of righteousnesse into wormewode. In Israel might none be chosen a Rabbine till hee coulde speake seauen languages: but I thinke a number of our officers are rather possessed with seuen deuils. Solon being asked what best preserued a common wealth, quoth he, when subiects obey the magistrate, and magistrates the lawes: but they sleepe in sinne themselues, and suffer others to doe the like, and therefore it is high time to awake them.

Amos.6

Forasmuch as officers appointed in authoritie to gouerne in the Church or common wealth, doe not execute the iudgement of man, but of God himselfe, who seeth the verie secrets of the heart, who hath neither respect of persons, nor receiueth bribes: It standeth them in hand to be wise, diligent, and circumspect in their callings: to examine by lawe, direct by iustice, and conclude by conscience: to keep equitie, and deliuer the oppressed: for as those which gouerne well, are accounted worthie of double honour, so are those that neglect their duetie, worthie of double punishment. Mercie is granted to the simple, saith the wise man, but those that are set in authoritie, shalbe sore punished.

2.Cor.19
Iere.22
1.Tim.5.17.
Luke.12.47.
Wis.6

Though our Preachers haue bene verie painfull and diligent in discharging their dutie in some measure, yet is there noted a great fault in many: who haue gone so farre in seeking reformation in doctrine, that the people are growen to a plaine deformation in life and manners: againe, they make great cuteries against vice in generall tearmes, but either they dare not, or wil not tel men their particular faults to their faces: againe, they are verie vehement and hot as a tosse in reprehension, amongst the inferior sorte where smallest offences are, but in speaking agaynst extortion, oppression,

Preachers

tion, bribery, & such other horrible crimes raigning amongst the superior powers, they are verie faint, and cold as a stone. And as a learned man said once, they are like cockes nipped with kites clawes, they cackle, but they crow not. Againe, they haue gone so far beyond the bounds of modestie, in searching and ripping the blemishes and infirmities of their fellows in open place, as their calling is almost brought to an open contempt.

Spirituall pastors amongst our elders, were had in great estimation and credit, but in these our wretched daies, they are rather disdained, enuied, & despised, insomuch as though a graduat in schooles, or a Gentleman by birth, yet the verie habit and name of a minister, seemeth so to disgrace his credit and estimation, as euery inferior person is preferred and thought worthie to take his place before him. And as the foure cardinall vices in the superior sort before touched, are most grieuous to the people, and cause of greate inconuenience in the common wealth: so there be three sortes of men most grieuous to the cleargie. and the chiefe cause of that, intollerable contempt of their function.

The first are couetous Patrones, who are so greatly infected with the golden dropsie, as their church dore wil not be opened without a siluer key. He that will haue a Church lining (what other god gifts so euer he be indued withall) hee must neds bring this learning with him, to know who was Melchizedecks Father and Mother, or else a dish of maister Latimers apples, or he may cough for any benefice.

The Prophet Dauid being willing to shew kindnes vnto Pannon, as his Father Nahas had shewed fauour to him, sent his seruants to comfort him in his heauinesse: but the Princes & nobles of Pannon persuading him that they were spies sent to search the Citie, tooke Dauids seruantes, and shaued halfe their beards, and cut off their garments harde by their buttockes, and so sent them awaie. And euen in like manner doe greedie Patrones deale with poore Ministers, whome God hath sent vnto them with the Gospell of peace, gelding, paring, poling, and cutting off the beards & skirts of Church linings, so as they are made but seruants and slaues to their Patrones, and brought so bare for the most parte, that they haue not sufficient to maintaine themselues

2.King.10.

2.Chro.19.

selues with thin diet and simple clothes, and liue out of debt nor able to giue a draught of smal drinke at their dore: so as after their decease, a number of their wiues and children may go beg their bread.

In times past, not onely the papists of a blind zeale, but also the very heathen haue bin alwaies very beneficial & bountifull to their Priests and soothsaiers. Pharao was a cruel tyrant, yet in the time of famine he had a speciall care for his Priests: Iesabel a most wicked Queene, yet fed she daily at her table foure hundred of her groue Priests: the popish clergie, whose doctrine was nothing but deuises and fancies of men, were holden in such reuerend estimation, that nothing was thought too much or too good for them.

Gen. 47

3. King.

But the poore Ministers of the Gospel, bringing the glad tidings of saluation, are contemned, despised, reuiled & defaced, and their liuings pinched, bribed, polled, pined and grutched at: euerie little being thought too much for them, and made a pray to euery catchpoll and pelting officer, that if it were not for the fauourable kindnesse of our gracious louing Queene, a number had ere this date bin constrained to leaue their function, and flie their Countrie for want of liuing.

It is written howe Dionisius comming to a Temple where Images were cloathed in costly coates of siluer and gold: These garment (quoth he) are too heauy for Summer, and too colde for Winter: and so taking them away, clothed them in linsey woolsey. These (quoth hee) are more light for summer, and warmer for winter. And euen in like sort both Patrones and people in these daies, doe seeke what possible they can, to spoile the cleargie of tithes, lands, and all Church liuings, and thinke a cloake of linsey woolsey good inough for them: not like innocent sheepe that willingly yeeld their fleeces, but noysome Goates that strike with their hornes. The good olde benefactors are gone, and new startops, who neyther feare God nor deuill, supply their places. Abraham, Lot, and Iob we haue not. Captaine Cornelius and olde father Thobie are blacke swannes amongst vs. Elias cannot finde his hostesse of Sarepta: Paul the purpuresse, nor Peter the Tanner: but many a churlish Nabal and greedie cormorant, to pinch and poll from vs what possibly they can: these Patrones therefore are surely possessed with some great captaine

taine deuil, they sleep in sinne, & it is high time to wake them.

If the Ambassadour of an earthly Prince, beeing sent in friendly manner to his subiects, should bee so vncourteouslie entertained, as a number of Gods messengers are in England, no doubt he would be reuenged. If those that sold doues deserued to be whipt out of the temple, sure our Church pollers, who sell the temple it selfe, as Iudas sold Christ, deserue to be hanged vp in the temple.

The second sorte, are an intollerable crew of double faced officers, put in trust to see the Princes lawes obserued, ecclesiasticall discipline executed, and contemptuous persons punished, who priuilie, both fauouring, furthering, and maintaining the causes of diuers disordered, and seditious schismatikes, that boldly through their sufferance dare presume to controll, gainsaie, and stand against her maiesties lawes established, to sede whose humors some commonly vse, vnder the title of an exhortation to the Clergie, in their accustomed assemblies, at Sinods and generals, to seeke in open place with bitter inuectiues, disdainful glances, & most odious tearmes, to discredit and deface them. Beating into the peoples heads there present, that their Pastors are no better than ignorant asses: meaning all such as shew themselues obedient to publike order. Whereas in truth to speake generall, there was neuer a more learned Clergie in anie Church since the Apostles time, than now in England, insomuch that the meanest sort, for the most part, are better able to teach and instruct the plaine people of their Parish, in faith and good manners, than most of those spightful spurring officers, are to speake in such a learned audience. I see no reason therefore why they should be likened vnto asses, except for bearing so quietly the heauie burthens & intollerable extortions which those greedy prowling cormorants do daily lay vpon them, beeing so pinched & prowled, that their verie liues are bitter vnto them: otherwise they are not so like the nature of asses, as themselues are like the nature of foxes, whereupon this question may arise, whether asses or foxes be more intollerable beasts in a common wealth: these peuish officers therfore, are possessed with deuils, they sleepe in sinne, and it is high time to awake them: the Lord of his mercie conuert them, or else of his iustice confound them.

Mar.11.15.
Mat.23.23.
24.25.
The guiltie will not grieue although the galled grudge.
Iudas.
2.Tim.3
Amos.3.
Exod.3

The third cause of contempt in the Ministerie, is this: Whereas in times past, the Church had but few teachers, & many learners: it is now giuen to haue many teachers, and few learners: It was thought in olde time there were but seuen wise men amongst the Greekes, and we thinke nowe there bee not so many fooles amongest vs. Wee all glorie of our knowledge, and presume of our wisedome, & this commeth to passe through the number of schollers in this lande, who doe not onely encrease and multiply daily without measure, but also for want of right choice of good natures, the greater sort being fantastical, wilfull, and wayward, whose wits being strained against kinde, become disordered, disquiet, and seditious: for it is hard to make straight by arte, that which is made crooked by nature, when learning and eloquence is grafte in a wrangling, stubborne, and contentious disposition, it is a daungerous thing. For as in a good man, learning is the armour of vertue, so when it hits in a wicked person, it is able to work much mischiefe. It is said, that foles set neighbors at variance: but a malitious person hauing wit, learning, and a plausible tongue, is able to set kingdomes by the eares. One scabbed sheepe will infect a whole flocke, and one iarring string bringeth a whole noise of musicke out of all tune: and one busie headed foole that is learned, able to bring a whole Countrie out of al quiet order: and as to few breede consumption, so to many breede surfets: for certainly there is no more noisome member in a common wealth, than a professed scholler vnbestowed to liue by his profession: his conceit is loftie, and his lyke loytering, whose idlenes ingendereth disdaynfulnesse to labour, which through long sufferance, must needes in the end, growe to some greate inconuenience. By this meanes the Church is pestered with a sorte of busie vaineglorious fooles, pufte vp with a certaine spirituall pride, through a vain opinion conceiued of themselues, euerie one hauing a Church plat or common wealth in his head, who despising the iudgement of their elders, runne on rashly before them, till they haue fallen into intollerable errours. And hauing a great desire to bee taken for singular wise men, zealous professours, and diligent builders, looke grimme and bigge with a hautie stearne countenance, much lyke a windie egge, or a blowen bladder. And casting off the

Iam. 3. 1.

Rom. 12. 16

It is meant by such scolers as will be rotten before they be ripe.

A selfe willed foole is a perilous beast.

the yoke of obedience, hauing a pride to bee peruish, neuer cease brabling and brooching of newe frantike follies, spreading of sectes, and sowing contention in the Church, beeing farther wrapt in deuotion, then they can passe through with discretion: and vnder the colour of zeale, they rouse and rage without al measure: much like new wine, which without some vent, is lyke to breake the caske, as though Gods spirite inforced man to passe the bounds of Christian modestie. Titus.3

These, like cuill birds that beray their owne neast, or hatefull snatching curres, neuer cease barking and rayling in open audience at their fellow ministers, yea, and such as their faultes and blemishes beeing rightly waighed, are fewer in number, and lyghter in waight than their owne. Whose innocent liues are able to confute their vipereus slaunders: vtterly despising all those in whom they see any infirmitie of man, as though themselues were some airie spirites. Especially, such as they perceiue more pleasant and sociable of nature, or more delighted in mirth and honest passtime for their health and recreation than agreeth with their owne Stoicall disposition: or if his gifts in preaching dee not altogether satisfie their fantasticall humors, and his doctrine applied to the seditious vaine: though the man be neuer so honest in life and conuersation, nor so carefull and diligent in discharging his duetie according to his talent: yet in the eies of these vehement accusers, he is but a dumbe dogge, salt without sauour, a bell without a clapper, and a feeder without food: the children (say they) doe crie for meate, but he hath none, neither for himselfe nor them, except they will haue whole loues: as though he could do nothing but cast the Bible at their heads. Such a wise reason made that late sprung vp heretique Browne, a brother of theirs, when he compared God to man that loued potage well, that as a man might be glutted with too many potage, so might God with one praier often sayde. Thus they accuse without truth, iudge without authoritie, and condemne without triall, whereby the poore Ministers of the Church, who of a good conscience doe keepe themselues within compasse of order, and indeuour to continue the people in due obedience to the same, are despised, defaced, and shaked vp in open audience, as though Luke.6.36.42

they were most grieuous and notorious offenders, yea Iesa-
Col.3.3.8 bel was neuer more madde against the true Prophets, He-
rod against the innocents, nor the Scribes and Phariseis a-
gainst Christ himselfe, than these seuere censors are agaynst
their poore brethren, to bring them into hatred and discredite
amongst the people, to the end, that by one meanes or other
they might hitch them out of their liuings, and enioy it them-
selues. Yea, such is the miserie of our daies, when youth are
so fantasticall to inuent, and age so senselesse to credite, that
the one is brought into fooles paradice, and the other into o-
pen dotage, being thought a thing seemely and tollerable for
1.Tim.6.7 a young scholler of small learning, and lesse wit, before hee be
either ripe in knowledge, gouerned in life, or reformed in
3.King.12 manners, to pricke vp into the Pulpet, blushing like a blacke
dogge, to controll, discredite, and deface the ancient graue Bi-
shoppes, and reuerend learned Fathers of the land: much
like as a proud beardlesse Boie should sit in a chaire with a
rod in his hand teaching: and Saint Augustine and Chrisi-
stome to say their lessons: In whose iudgement they are but
lasie, loiterers, dumbe dogges, Popish doctors, men pleasers,
and their Churches no better than dennes of theeues, being
growne so farre past shame, and voide of all humanitie, that
now they fall from reasoning to plaine round rayling, scof-
fing, iearing, deriding, and threatning of buffets, with bent
fists: insomuch as no state or degree can scape their vene-
mous tongues. They looke like Lions, leere like Foxes, hisse
like Adders, barke like dogges, and if they durst, they would
bite like Tygars: so malitiously measuring other mens do-
ings by the crooked line of their owne imaginations, that I
think if wise Salomon and learned Paul were here in these
daies: the one would bee taken for a fole, the other for a mad
man: Dumbe dog is a great word in their mouths: that ser-
mon where dumbe dog is left out is not worth a pinne, it fits
not their fancie: for why? their whole felicitie is in barking
and snatching, yea rather than cease, for want of other, they
would barke at the Moone and seauen Starres: They are
much like the dogge that Cicero speaketh of, that being set in
Capitolio, a tower in Rome, to fraie theeues, left the theeues
and fell a barking at true men, whose doctrine and example
Mat.7.15.16. of life, tends onely to this end, to driue the Queenes subiectes

to

to a lothsomnesse and misliking of the present gouernment, and order established. to discredit her Maiesties supremacie, to deface her Ministers, and contemne her lawes, to surfet the Church with Schismes, and infect the common wealth with factions. And if wisdome in time doe not preuent it, then folly in trial wil surely repent it.

To vse the laudable ceremonies of the Church, they make it an hainous offence: but in disobeying the Princes lawes, backbiting their superiours, slaundering their brethren, disquieting the Church, abusing the office of godly preaching by their vaine seditious prattling, they make no offence at all. They seeme very diligent and studious, but it is rather for nouelties, and varietie to make an eloquent show, that by the persuasible words of mans wisedome, they may delight itching eares, than for sound doctrine to conuert sinfull heartes: they vse cunning persuasions with faire golden phrases, but as Absolon did to steale away the heartes of the people from Dauid: they proclaime publik fastings, but as Iesabel dyd to kill Naboth. For vnder colour of reformation, they seeke to rob God of his honour, the Prince of her due, and the Clergie of their liuings: being as is supposed, instruments of some others, who by their meanes seeke to make the Church a mark to shote at, and a carkasse to praie vppon, to the spoile, ouerthrow, and vtter confusion of Church, learning, religion, and all. Deuisers and fanciers were neuer good either for Church or common wealth. So Iudas vnder a pretence of holinesse, desired to haue the ointment solde for a greate summe to relieue the poore withall: but his purpose was to get the money into his owne bagge: so was it pretended that the lands of Abbies, Colleges, and Chantries, should haue bin imployed to the inriching of the king, maintaining of scholes, and releeuing the poore, but they are put to maintaine pompe, pride and superfluitie. Faire words and wicked deeds deceiue both wise men and fooles.

1. Tim. 1, 6. 7.

2. King. 15

3. King. 12

Mark. 12.

Thus when vnder the name of a Sermon, these greate builders haue tossed their fantasticall doctrine, such as Peter neuer planted, nor Paul neuer watered, before the light beleeuing multitude, with such an outward shew of holinesse, that Ladie hypocrisie her selfe could not more fitly handle the matter, spitting out their poison with cutting girdes, disdainfull

Mat. 23. 24

dainkull glikes, and pretie biting nips, against orders established, Bishops, Ministers, Magistrats and all, so farre as they dare. Then like vnto the late rebels that rose in the North, in the end of their traiterous proclamations, to blind the multitude, pray for the Queene, full coldly and craftily God wot: and forasmuch as all is done vnder ỳ title of preaching, what soeuer they say, al is taken in good part, and greatly commended without controlment or danger of punishment.

Esay. 56
Philip. 3
Iude.
2. Pet. 2
2. Cor. 12
2. Tim. 3

These are not those dumbe dogs which the Prophet speaketh of, but those barking curs, and proud stubborne, and disobedient murmurers, false accusers, authors of sects, and despisers of authoritie, which the Apostle speaketh of. Those foolish Prophets & false dissembling lyers that are wise in their owne conceites, follow their owne spirits, and speake where they see nothing, which Esay and Ezechiel speaketh of, and those Pharasaicall hipocrites, which say vnto those that come nigh them, touch me not, for I am holier then thou.

Esay. 5
Ezech. 13
Esay. 95

These are no vnpreaching Ministers, but rather vnministring preachers: for so they may haue as great lordship and superioritie ouer their parishes, as the Prince hath ouer the realme, the Bishop ouer his diocesse, or the Pope in time past ouer the Church: to teach what doctrine they fancie, establish what lawes they like, & obserue what orders they list, without controlment, they are contented at Christs commaundement to go forth and preach. But if hee will haue any sacraments ministred, hee must go himselfe for all them, for it goeth against their consciences.

Mat. 18. 29

These are no lasse loiterers, but diligent feeders, such as Iohn Leaden, Dauid George, and Knipper Doling in Germanie, apt and readie to sow Schismes in the Church, factions in the common wealth, and set the countrie together by the eares. They are not idle, but sure they were better be idle, then so busily occupied, in applying their wittes by art and learning, to worke dissention and mischiefe in the harts of the people. They feede in deede, but their fode is such as can hardly be receyued without danger. Whose hipocriticall puritie, churlish stearne countenance, disdaining to giue men their titles of honour, priuie conuenticles, and condemning our Christian order in baptizing of Infants, doe manifestly shew them no other, but the very sect of Anabaptists. And if that

graue

graue, reuerend and learned father D. Whitegift now Archbishop of Canterburie, had not kept in in time, to withstand their subtile and peuish deuises: we had ere this daie felt as great hurly burly in the Church of England, as was of late yeres by their predecessors in the Citie of Munster.

John Sleidã in his Com.

These are not hirelings in stead of shepheards, nor wolues in stead of hirelings, but rather deuils in stead of wolues. For if peacemakers be the children of God, sure these disturbers of peace must néds be the children of the deuill, they slépe in sinne, and it is high time to awake them.

Hilaries sermon at the Synode at Reimes.

Mat. 5:9.

Yet by reason of their hypocrisie and straightnes of life, such as be of contentious natures, do follow them and commende their doings. We néd not now flée to the Poet Homer for his ayde in prescription of the Syrens, seeing this our vnhappie age is so furnished with Mermaids, whose delicat tunes, pretensed holines & swéet venimous inticements doe so rauish & tickle ý itching eares of a sort of giddy headed people, as they do thinke themselues rapt vp into the third heauen. Whereby they haue hatched such a viperous brotherhode of sycophant whelps, both dog whelps, & bitch whelpes, halfe saints, halfe deuils, wí busie dissentious heads, proud disdainful stomacks, wilfull wits, factious harts, brasen faces, golden mouths, and smoth glosing tongs, as this land before this time was neuer troubled withall: Some snatching curs that bite before they barke: some barking shalts that would bite if they durst: some fawning spaniels much like the flattering butcher, who gently claweth the Ore, when he intends to knock him in ý head.

Their tongs are much like Mercuries pipe, that inchanted the hearers.

They take great pleasure and delight in comming to sermons, not as scholers to learne, but rather as Judges to controll, being growen so diuerse in manners & variable in conditions, ý it is easier for a coke to please an hundred mouthes, with one dish of meate, than a preacher to order one sermon to content a dozen heads: some wold haue matters of faith handled, some inuectiues against Papistrie, some vices rebuked, some sharp & hotly, some gentle & coldly, all men other mens faults, but no man his owne faults. And as they disagree in matter, so do they in forme, some like ancíēt doctors, some new writers, & some call that mans doctrine, Some would haue it polished with logicke & rethorike: & some cal that perswasible words of mans wisdom: some would haue study in sermons, & some

people praiser of hearing

ame onely a sodaine motion of the spirite: some would haue long Sermons, and some care not how short, & some so dainty and coy, that they can brooke no Sermons.

Thus what by the infectious crew of Papisticall heretikes on the one side: and this pestiferous sect of Anabaptisticall Schismatikes on the other side: the Church of God is greatly troubled and disquieted, good order, the pale of our parke, or common wealth broken downe: And the deere of Christ so dearly bought, in danger to be deuoured of a sort of wolues in lambes skins, and deuils in mens vizards, halfe Papists, halfe Anabaptists, who, though in some pointes they seeme to differ in opinions: yet in defaming her Maiesties gouernment, denying her supremacie in matters Ecclesiasticall, condemning the booke of Common praier, and the publike reading of the holy Scriptures, with diuerse other pointes, they ioyntly agree together as brethren: and vnder a glosing shew of obedience, like vnnaturall children, who at the commaundement of an adulterous stepfather, are willing and ready to thrust their swords into their mothers belly, liue gaping for a daie to vtter their malice. At whose hands there is no other friendship, or true hearts to be loked for. But as Nahas king of the Amorites, would haue made with the king of Iabes, by pulling out their right eies. So nothing can reforme, content or satisfie these, except yelding vp the authoritie of Ecclesiasticall gouernment into their hands. And therefore certaine they are possessed with some greate maister deuil, they sleepe in sinne, and it is high time to wake them.

1.King.11.

Forasmuch as heretofore their opinions haue beene opened, their fancies detected, their heresies confuted, and their argumentes confounded. And yet neither reason can leade them, authoritie moue them, nor truth it selfe inforce them to yeeld, to confesse their errors, and amend their manners: it is high time to tie them shorter for infecting of others: such trees as lopping and watering cannot make fruitfull, must be cut downe. When gentle medicines will not helpe, the Phisition must vse bitter potions: when the grieued place cannot bee broken with plaisters, the Chirurgion must lanch it. So when lenitie cannot reclaime them, severitie must correct them: so shall wee haue more religion, and lesse contention. Though our saiour Christ commanded to pardon our enemies,

mies, yet not his enemies: as to be angrie with sinne is not anger, but zeale: so to smite for offending God, is not to smite, but to correct to amendement: the liues of lewde men are a sweete sacrifice vnto God: it is a greater fault to let goe a Wolfe, than to kill a lambe in the flocke: and a greater offence to pardon a rebell or a traitor, than to kill a true man: but these are not called rebelles as they are, because they are not hanged vp as they should. He that hath a dogge that is a sheepe biter, must by lawe either hang him vp, or else pay for the sheepe he hath wearied: euen so the Christian magistrate, whome it hath pleased God to set in authoritie, and giuen charge to gouerne and defend his poore sheepe, knowing notorious biters lying in waite to deuoure them, must either hang vp those curres, or answere to God for those sheepe that they doe wearie. The bridle (sayth Salomon) belongeth to the horse, a whip to the Asse, and a rod for the fooles back. Correct a wise man with a nod, but a fole with club: we see that nodding will not serue, nor becking will not serue, nor winking will not serue, it must be a club, a hatchet, or a halter, or else such busse headed fooles, as disdaine to be ruled, will neuer be quiet, till they may rule themselues without controulment.

Prou. 17. 1.

Prou. 26.

Prou. 17. 10.

Their wordes and reasons vnto many seeme big in sound, yet in truth are but small in weight, great in shewe, little in substance, full of terrour, voide of wisedome, rather bugs to fray babes, than matter to moue any staide Christian, greate persuasions to seduce weake flesh, yet not sufficient to satisfie consciences: they may stirre vp coniectures in some vnstaide braines, which like weake reedes will moue and wagge with euerie blast of winde, yet not able to staie assurance in such constant Christian subiectes, as stande firme and faithfull to God, their Prince and Countrie, like oaks: so that Hellebo-rus were more fit to purge their frantike braines, than arguments to confute their trifling errors.

1. Cor. 16. 13.

To proceede, our delicate and fruitfull Countrie hath ingendered a multitude of daintis and vicious people, proude, prodigall wasters, miserable pinching proulers, false dissembling liars, faire lokes, and smooth tongues without good

Ier. 4. 9.

meaning, some cruell as Lions, some craftie as Foxes, some rauenous as Wolues, some enuious as dogges, some lecherous as Goates, some filthie as Swine: the most part either hypocrites, wicked liuers, or ignorant of God, euery one in loue with his owne face like Narcissus: the higher sort contemning their inferiors with snuffing scorne, and the lower sort stomaking their superiours with grudging spight. It is said that a Cameleon can transforme himselfe into al colours saue white, and our people haue all conditions saue honestie. I thinke in Sodome was neuer more filthines, in Flanders more dronkennes, in Crete more lying, in France more dissimulation, nor in Iewrie more hypocrisie, than is now practised in England. And as god men would gladly haue euill men amended, so euil men would rather haue good men consumed. The multitude of sinners haue so chased awaie the shame of sinne, that common wickednesse is taken for no priuate offence: there is such vnmercifull bribing, oppressing, and wringing the poore, as though there were neither God to honour, deuil to dread, heauen to hope for, nor hell to eschue. Euery one is more liberall to lend another his conscience, than his money, and his seale is of more credit than his soule. One crowe will not picke out the eies of another: but for mony, one man wil not sticke to picke another to the hard bones, according to the Prouerbe: Homo homini Lupus est, Man to man is no man, but a Wolfe. These people therefore are possessed with deuils, they slæpe in sinne, and it is high time to awake them.

Eccle. 13.

Prou. 29.

The glory of the Romanes in olde time, was to speake lyttle, and doe much: of the Grékes to speake much, and doe lyttle, and of our dissembling Protestants to talke much, but earne to amend nothing at all. Our Elders were rude in spæch, and ciuil in manners: we ciuil in spæch and rude in manners: they belæued as Pagans, and liued like Christians: we belæue as Christians, and liue like Pagans: they preached not the word, nor we liue according to the word: the name of God is in our tongues, but his feare is not in our hearts: the Papists doe call vs Solifidians, but our workes declare vs rather Nullifidians: wee are like the Athenians,

Hipocrisie.

the

the more good we know, ẏ lesse good we do: or pepper which is hotte in the mouth, but colde in the bellie: so wee frie in wordes, but freese in deedes: speake by elles, but worke by inches. We reade of one Pambo, who after he had heard one lesson, would heare no mo till hée had learned to practise that one: wée desire to heare thousands, and yet frame our selues to practise none; our preachers, for the better instruction of the people in all truth and godlynesse, haue paynefully indeauoured themselues to beate downe the superstitious abuse of fasting, prayers, and almes deedes, commending the thing it selfe as verie pleasant and acceptable in Gods sight, but they vnderstanding (as it were) with theyr héles, vpon a wylfull neglygence, haue taken occasion thereby to cast awaye both fasting, prayer, and almes deedes, with feastes of the poore and all together. Againe, some Preachers teach the people, at the hearing of the name of Iesus to bowe the knee: another sorte denie it, as vnlawfull to yeelde more reuerence to that name, than to God the Father, and the holy Ghost: the people hearing that, thinke scorne to bowe their knee to any of all the thrée. Thus they make theyr libertie a cloake of loosenesse, turne the grace of God vnto wantonnesse, and the Gospell of Christ vnto lewdnesse: they haue changed works into wordes, godly deuotion into bare knowledge: and are become rather lippe Gospellers, than life Gospellers. The Papistes were not so zealous to gilde their Temples with golde, but our Protestantes are as neglygent to gilde theyr soules with vertue. They were beneficiall and diligent both in decking the false dead pictures of Saincts, and feeding the true liuely members of Christ: and wee seeme to condemne the one, and leaue the other vndone. They vsed fasting from meates, we neither from meate nor sinne, they praied often, we seldome or neuer: they were bountifull to the poore, but we liue onely to our selues: they wrought of intent to merit heauen, but we neither do good for merite, nor yet of charitie and duetie: yea, wée are come from blinde zeale to wylfull wickednesse, and from superstition to no religion. For the worlde is nowe growen to this point, that if a man of godly zeale and deuotion, doe accustome ouerlie to fre-

Phil.2.10.

Iude.

quent the Church, he is accounted an hypocrite. If he bee giuen religiously to fast and praie, he is taken for a Papist. And if he kæp a god house for reléfe of the poore, he is called a merite monger. Wherby fasting is despised, praier contemned, and almes déeds abhorred. Thus haue we cast off the workes of Simon Peter, & are become in manners like Symon Magus, that walked with Phillip as a disciple, yet wrought with mony like a worldling. Achabs wife would neuer put on demure apparell but when she spake with the Prophets, nor our dissembling Protestants bee neuer holy but at Sermon times. They heare and desire like Saints, but liue & deserue like deuils, they can loke and speake holily, whereby they séeme glorious before men, but their workes are naught, and therefore odious in the sight of God, whose outward behauior is much like cloudes without raine, whereby God himselfe doth mocke such fruitles showes. These hypocrites therefore are possessed with deuils, thy sléep in sinne, and it is high time to awake them.

Simulata sanctitas duplex est iniquitas.

Ipsius est meta-lupus actu voce propheta

Though the obseruing of the Sabboth day, touching bodily rest, do belong to the Ceremonial lawe, and shadowes which had an end in Christ: being therefore altered from Saterday do Sonday, yet, as the Iewes did celebrate theirs in remembrance of the creation of the world: so ought wee to obserue and kæpe our Sabboth, in remembrance of the resurrection of Christ, and as a figure to confirme our hope in the resurrection of our owne bodies, and our spirituall rest in glorie to come, as also for a comely and decent order to bee vsed in the Church, that in resting from bodily worke, we may charitably assemble together, to the end the Lord by the preaching of his word, may bring forth his worke in vs, to his owne glorie and our saluation: but our Sabboth in many places, is so vilely abused, as though it had bene rather ordained to serue Bacchus and Venus, the people beeing growen so careless, negligent, and licentious, to feast when they should fast, play when they should pray, and laugh when they should wæp for their sins, as though there were neither God nor deuill, heauen nor hell.

Exod. 20. Mat. 12. 12.

Luk. 4. 16.

Esaie. 56. 2. 3.

As euerie honest nature hath affection & god will to his natiue

tiue soile and place of birth, so ought euery good Christian to haue a godly desire to the soile of his regeneration, & place of his new birth by Baptisme, which is the temple of God, the schole of Christ, & nurse of Christianitie, to make open confession of his sinnes, and rehearsal of his faith: to intreate for pardon, pray for things necessary, giue thankes for benefites past, to celebrate the Sacramentes, to heare and learne his duty, and right way to saluation, to beléue truly, liue honestly, and walke vprightly. If the ground yeeld not sappe to the tree, it will sone seare and wither away: if the lampe be not fed with oyle, it must needes goe out: if any liuing thing bee kept from nourishing, it cannot liue: euen so if the faith of a Christian doe not receiue continual sap and moistnes of the heauenly word, fed with the oyle of swéet promises in Christ, and nourished with the wholesome bread of life, it cannot continue, but consume and die. The séede of the Gospel must stil be sowne in our harts, or we cannot reape the haruest of eternal life: where prophesie faileth the people perish.

Mat.10.32.
Mat.21.23.
Act.2.42.
Rom.10.14.

When the Lord of a manor appointeth his tenants a day to come to his Court, the rolles are laide open, the Stuard is ready prepared to giue the charge, the tenants are dutiful to come, attentiue to heare, and diligent to execute their Lordes will: and if any shall chaunce to be absent, or come after the charge be giuen, no doubt the Lord wil be very angry, and set a fine vpon his head: euen so the Lord of all Lords, of whom and at whose will we haue receiued and do hold all that euer we haue, doth euery Sabboth day kéepe his court, at his temple, Church, or house of praier, his rolles the sacred Bible is layd open, the Stuard or Minister is ready to giue the charge and tel euery man his dutie: and if any of his tenants or people be absent and refuse to come, no doubt the Lorde himselfe will be angry, or if they come after the charge, when seruice or sermon is done, they were as good not come at all: Againe, such a dutiful tenant as desire to stand in his Lordes fauour, will nowe and then prepare and bring him a present, such as he knoweth his Lord loueth: but no present is more pretious in the sight of our heauenly Lord, than the praiers & thankes of an humble penitent hart, and therefore he that will please

him and stand in his fauor, must often fede his appetite with such presents. The Papists of a blind zeale, in time of darknesse, would not stick to rise vp at midnight to publike praier, fast with bread and water, suffer hunger and colde, run sometimes an hundred mile bare footed and bare legged, to seeke a dumbe image: but our professed Protestants hauing the true light of the Gospell, their praier and deuotion is faint & colde as ise, and their disobedience greater than their fathers ignorance. When they come together, it is rather of compulsion, custome, or fashion sake, than of any godly zeale: much like a sullen, stubborn and froward seruant, that when his maister calleth him, commeth grudging with a sowre moiling countenance, mumbling a dogs pater noster, and with lesse reuerence than those thrée halfepeny seruants that Esop hired, to heare him recite his fables.

1.Cor.11. The Apostle S. Paul saith, that forasmuch as man is the image of Gods glory, he ought not in time of prophesying or prayers, to couer or dishonor his head: and in another place: Phil.2.10. At the name of Iesus euery knée shall bow: and the Prophet Esay.45. Esay, At mées shal bow onto me, saith the Lord. The meetest gesture and seemliest behauior at praier and thanksgiuing, is kneeling: so praied Daniel, Paul, and Christ himselfe: but our people are growen so stubborne, wilfull, and wayward, that in stead of humilitie and reuerence, they fall to kicke at their dutie, thinke scorn to vncouer their heads in time of sermon or seruice, for hurting their cappes. Or to kneele at the name of Iesus for wrestling their ioynts. Or looke vp to heauen when they pray, for wrinkling their ruffes. These people are therfore possessed with deuils, they sleepe in sinne, and it is high time to awake them.

In times past, he that had learned the seuen liberal artes as Grammer the key of knowledge, Logike the rules of reason, Rethorike the mother of eloquence, Musicke the swet recreation of wearied minds, Astronomie the secret knowledge of nature and course of the heauens, Arithmetike the arte of numbring, & Geometrie to worke by rule, compasse, waight, and measure, he had obtayned and gotten euen a worlde of wealth & treasure. But in these our wretched daeis, the eight

In receiuing the communion we pray & giue thanks ergo the &c.

Dan.6.

Ephe.3. 14.

Luk.22.41.

liberall

liberall science called Ars adulandi, the golden art of flattery, hath wonne the gole, and sitteth in fortunes lap, so that without skill in that arte, though neuer so well seene in the rest, a man shal hardly finde meanes to shift in the world. Qui nescit simulare, nescit viuere: These flattering clawbacks, students of brazen face colledge, are no doubt, a most dangerous and contagious kinde of vermine, as intollerable amongest men, as wolues amongst lambes: Rauens eate not men till they be dead, but these smooth glozing Arch-parasites, with two faces in one hood, like Janus, two tongs in a head like Judas, and two harts in a brest like Pagus, do dayly eat men quicke, & become so familiar with the superior sort, that they bring to passe euen what they list, so as the world seemeth to be diuided betweene the secret dissembler, and the open blasphemer. These parasites are therefore possessed with some great captaine deuil, they slepe in sinne: the Lord of his mercie conuert them, least they perish themselues, or of his iustice confound them, for infecting of others.

True simple meaning asketh Gods blessing, and duble dealing double punishment.

This land is also most vildely corrupted with intollerable pride, with such a confused mingle mangle, and varietie of apish toyes in apparell, euery day flaunting in newe fashions, to deforme Gods workemanship in their bodies, as greate monstrous ruffes starched in the deuils licour, and set with instruments of vanitie, doublets with great burstten bellies, as though their guts were ready to fall out, some garded lyke French men, some fringed lyke Venetians, some their heads Turkish, their backes Spanish, and their wastes Italian: some their hayre curled, and their beardes writhen to make them looke grimme and terrible, as though they had seene the deuil, with long daggers at their backes, to kill euery one they mect prouder than themselues, with such riotous excesse and vaine curiositie, that I thinke they haue made a league with Satan, a couenant with hell, and an obligation with the deuill to marry his eldest daughter: they slepe in sinne, and are as easie to be waked or reformed, as the olde world was at the preaching of Noe, or the latter age at the preaching of Christ. Pride is the mother of hypocrisie, the enemie of deuotion, the nurse of enuie, and the fountayne of

M. St.

French nets do catch English fooles. Wis. 3.

of all vice: sinne was the cause why God did first giue vs apparell, not as badges of pride to feede the eies of vaine gazing fooles, but to couer our shame and keepe vs from colde: Quid superbis terra & cinis, quid veste nitida gloriaris, subter te sternitur tinea, & operimentum tuum erunt vermes, hæc tua vestis erit.

Chrisostome.

Againe, our Countrie is most horribly choaked and ouergrowne with multitudes of dronken tospots, vile lecherous whoremongers, and filthie intising drabs, which vices doe so greatly offend both the maiestie of God, the lawe of nature, and the common wealth, that if the very stones in the streete could speake, they would crie out vpon it. Yet by meanes of greasing, bribing, and corrupting of officers put in trust to punish them, it is no more accounted of, but a sporte or game to laugh at, as though heauen and hell were nothing else but olde wiues fables to feare and flatter children withall. These are (no doubt) possessed with deuils, they sleepe in sinne, and it is high time to awake them.

If filthy whoremaisters would waigh with themselues, how God doth know the very secrets of the hart, & that of his iustice he wil leaue no sin vnpunished, either in this world, or in the world to come, they would surely be afraid to do that in his sight, which is so shamefull, lothsome, & odious to be done in the presence of an honest earthly man. It is a thing most filthy & against nature, that a professed Christian, an adopted child of God, a member of Christ, & temple of the holy ghost, redeemed with no lesse price, than by shedding the very heart bloud of the deare & only beloued son of God, should take that same body & member of Christ, & make it ỳ member of an harlot. S. Gregory compareth lechery to a fiery furnace, whereof the mouth is gluttony, ỳ flame, pride, ỳ sparkles filthy words, the smoke an euil name, the ashes pouertie, & the end, shame & confusion: at the last (saith Salomon) it biteth like a serpent and stingeth like an Adder. Whordome, besides ỳ infamy of the world, it wasteth ỳ goods, withereth ỳ body, decaieth ỳ health, shortneth the life, & maketh a man stinke in the sight of God.

Luke. 16.

Rom. 8. 15.
1. Cor. 6. 15. 19.
Luke. 22. 24.
Iohn. 19. 34.

Gregorie.

Prou. 13.

The vice of dronkennesse in like manner consumeth the wealth, surfets the bodie, dulleth the wit, dimmeth the vnder-

vnderstanding, troubleth the senses, & without repentance, bringeth both bodie & soule into hell: And therefore if either the feare of God, the shame of the worlde, the desire to be in their right wits, to liue in health of body, or to escape the miserable state of beggerie may moue them to repentaunce & amendment, it is now time to awake, detest & auoid such horrible wickednes which doe iustly merit a short life & a shamefull death.

There was neuer more sincere preaching, nor so litle foliowing, so great persuasions to honestie & vertue, & so many giuen ouer to vice & naughtinesse: so much exhortation to loue and charitie, & so many stuffed with hatred & enuy. We greatly complaine of the vnfruitfulnes of the earth, the corruption of the aire, the vnconstantnesse of the world, & time that slips so fast away, but we complaine not against our owne selues, for whose sinful liues the very heauens do weepe: we professe to be the followers of Christ, yet in Christian behauior much inferior to ý heathen Ethnicks, that knew not God. who passed vs as far in good liuing, as we passe them in good learning: we greatly delight to beare the name of Abrahams children, yet not so willing to kil one wicked affection ý offedeth God, as Abraham was at his cõmandemẽt, to kill his only beloued sonne. It is said that the Castor & the Elephant being hũted, the one for the vertue of his genitors, the other for his tooth: the Castor biteth off his genitors, and the Elephant findeth a meane to wrest out his toth, & cast them away to saue their bodies: but our people had rather both preacher & pulpit were set on a fire, then they would cast away their filthie vices to saue both bodie and soule. The sea-man knoweth his tide, the Swallow her time, and the Crane her season: but our people are senseleſse: the tempestuous windes, the waues of the sea, and the verie deuils themselues did heare and obey his word, but they sleepe so soundly in sinne, that neither the infamy and shame of the world can moue them, nor al gentle admonitions allure them, nor the terrible threatnings of hell torments once feare them, nor the filthinesse of sinne that seemed so odious to the verie infidels withdraw them, nor the continuall preaching of all creatures vnder heauen persuade

Iohn 8.39. Gene.22.

Ier.8.

Mat.8.27. Mar.12.7.

them to repent and amend: Saint Anthony being a man vnlearned, had no other bookes but these, and he that can behold these excellent bookes, setting forth the wisedome and goodnesse of almightie God, without prayseing and glorifying his name, is worse then a bruit beast.

The Sunne, Moone, and Starres, by whose heate & light
Psal. 19. the whole world is nourished and gouerned, doe dayly preach vnto vs: The bewtie of the heauens, the wholsomenesse of the ayre, and the plentifulnesse of the earth do daily teach vs:
Psal. 107 the pleasant valleies, delightfull springs, and rich mines of treasures, do dayly instruct vs: the godly fruitfull trees, me-
Mat. 6 dicinable hearbes, and swete fragrant floures, more gloriously attyred then Salomon in all his royaltie, doe dayly ad-
Iob, 12 monish vs: aske the beasts of the fielde, the fishes of the Sea, and the foules of the ayre, and they will tell thee and say, we were all created and ordained for the vse and profite of man: Yea our Sauiour Christ himself calleth daily vpon vs, Young man arise, Damsell arise, Lazarus come forth, dead sinner awake, but their eares are deafe, their mindes obstinate, and their senses without feeling. Seeing the that God hath knocked at the doore of our consciences by so many and sundrie meanes, and of his mercy hath tarried waiting so long for amendement, it cannot be but great vengeance must needs follow. Hainous sinnes doe call downe grieuous plagues, euery
Mat. 12, 25 kingdome deuided within it selfe (saith our Sauiour Christ) shall be desolate: but England, by sects, factions, heresies and schismes, is deuided it it selfe: the Lord of his mercy defend it
Iudas. from that which followeth. If God so sharpely punished one sinne in Adam and the Angels, what may we that haue committed such a multitude of sinnes looke for? If we shall yeeld
Mat. 12. 36 an account for euery idle worde, what reckoning shall wee make for such horrible offences both in words and actions? God is said to haue feete of leade, but hands of yron, hee commeth slowly, but when he commeth he payeth home: as one man smiting another, the higher he lifteth vp his hand, the greater is the stroke: euen so the longer that God tarrieth looking for amendment, the greater will his punishment bee when it commeth. If we will not glorifie his name in repen-

ting

ting and turning vnto him, he will glorifie himselfe in reuenging and heaping plagues vpon vs. He is the God of iudgement and Lord of reuenge, at whose word the very heauens doe tremble, the earth doth quake, & the mountaines shake: hée is a wise and righteous Iudge, hee searcheth the very secrets of the heart vnd reines, he wil not be mocked nor deceiued, neither will excuses goe for payment in his sight: hée is righteous and iust in al his dealings, faithful and true of his promise, his word is alwaies most certaine and sure, yea and Amen: that except we repent, we shall all perish in our sins: those that refuse his mercy so louingly offered, shal surely féele his iustice.

Ier. 51.
Psalm. 18.
Psal. 7.
Rom. 8. 27.
Gal. 6. 7.
Iohn. 5. 30.
Psal. 19.
2. Cor. 1. 20.
Luke. 13. 3.

To fall into sinne, commeth of humaine weakenesse, but to lye still and slépe in sinne, after so much teaching by his creatures, his worde, his writings, his Preachers, and his owne example, is proper onely to the wayward impes of Sathan. Sodome and Gomorre, Tire and Sidon, the Niniuites and Nuéne of the South, shall rise vp at the last day and condemne this generation: for if the doctrine and miracles, which haue béene shewed amongst these, had béene done amongst them, they had long since repented in sackecloth and ashes.

Mat. 10. 15.
Mat. 11. 21.
Luke. 11.

Though I be earnest, beare with me, I touch not those that be good, and say too little to such as bee naught: I appeale to God who knoweth these things to bée true, and to the worlde, who cannot for shame denie them. And if I haue said nothing but the truth, then blame not me, but go about your owne amendment: for séeing that all flesh haue so corrupted the Lords way, & that such abhomination is wrought amongst men, and the measure of iniquitie heaped so full, it must néeds follow, that the iudgements of God are not farre off. No doubt, his bow is readie bent, the arrowes of his vengeance are drawne to the heade, his fire is kindled, and his wrath is gone out, and readie to be powred vpon the contemners of his lawe, and therefore high time to awake from sinne.

Gen. 6.
Deut. 13.
Psal. 7.
1. Thes. 1. 7. 8.

When Dauid killed Vrias, & committed adultery with his wife, he slept in sin, but being awaked by Nathā the prophet,

2. King. 11.

Marke 16.9. he repented earnestly: when Mary Magdalen was possessed with seuen deuils, she slept in sinne, but being waked by hea-
Luke .7.37.38 ring the sound of Christis Gospel, she lamented pitifully: whē Peter forsware his master, he slept in sin, but being wakened
Mat.14.71.72 at the crowing of a little cocke, he went out & wept bitterly.

It is a common vsage in cities & great townes, to awake the people from slēp, and giue them knowledge that night is welnigh gone, & the day at hand, either by playing of waites, ringing of bels, sounding of trumpets, or singing of Psalms: and in country villages, the Cocke is a necessarie bird for the
Mar. 11.17 Esay.58. Eccle.33. same purpose: euen so the Preachers of the word, as Waites they haue played vnto you, as trumpets they haue sounded out the word of life vnto you, as Belles they haue rung out his heauenly will vnto you, as Psalmistes they haue sung his wonderous workes vnto you, and as Cocks they haue crowed and warned you to prepare your selues, forasmuch as ý night or time of darkenesse is welnigh spent, and the day of saluation at hand. And as a litle after midnight the Cock doth crow a litle while and then ceaseth: about thrée of the clocke somewhat longer: and when it draweth neare day, very long and thicke, euen so in the time of king Henry the eight our English Cocks began to crow a litle, and afterward in King Edwards daies somwhat longer: but now in her Maiesties happie reigne, they haue crowed aboue thirtie yeares together: and now to warne you, that the night is past, and the day is euen at hand, they crow thicke, thicke, and therefore it is time now or els neuer to awake from sin, and cast away the dēdes of darkenesse. Whiles the husbandman slept, the enemy came
Mat. 13. 25 and sowed tares amongst the wheate: while the folish Virgins slept without Oile in their lampes, the bridegrome came
Mat.25. 10 Luke 12.40. Mar.13.33 and shut them out from the wedding: for as much therefore as we know not when the maister of the house will come, let vs awake vp and watch, least he finde vs slēping: beholde I
1.Thes.5.2 2.Pet.3.10 Apoc.16.15. 1.Cor.16.13 Phil.4.5. come as a thēfe (sayth the Lord) happie is hē that watcheth and kēpeth his garments of fayth and charitie, lest he walke naked, and men sē his filthinesse: watch (sayth the Apostle) stande fast in fayth, be strong, continue in prayer, and quit your selues like men, for the time is at hand.

Some

Some learned men by certaine coniectures haue painted out the time and season of the last iudgement: alledging the Oracle of Elias ý the world should stand two thousand yeres before the law, two thousand in the law, and two thousand in the time of grace: and out of saint Peter, a thosand yeares with God, is but as one day, & one day as a thousand yeares. And as in sixe dayes the Lord made the world, and rested the seuenth day, so within the compasse of sixe thousand yeares he will gather his Church by the ministerie of his word, and the seuenth kéepe holy his euerlasting Sabboth. Againe that Henoch and Elias, the one in generation, the other in computation in yeares, being the seuenth from Adam, the first in not tasting of temporall death, as ý other sixe fathers before him, was a figure of the last day, the second being taken vp in a fierie chariote, did prefigure the ascention of the elect, mãting their Redémer in the cloudes. Hereupon they conclude, that the world shall not stand aboue sixe thousand yeares. And to prowe it shall not stand so long, they alleage the saying of our Sauiour Christ, that for the elects sake the dayes of our affliction shalbe shortened: againe where the Angel Vriell answered Esdras about thrée thousand and fiue hundred yeares after the creation of the worlde, that the time past was much more then the time to come: and where it was prescribed in the lawe, that about the euening of the sixt day the Sabboth should beginne. And as the Israelites were deliuered from bondage by Moses in the sixt yéere, so shall the Christians be deliuered from their wearisom bondage of this wicked world by Christ in the sixe age. Then come they to ayme at a certaine yeare comparing the time frõ the birth of our Sauiour Christ vnto his passion, being thrée & thirtie yeares, with the time that Luther and other godly men beganne to preach the Gospell, till the great persecution of the members of Christ in Germany, by the Pope and Charles the fift, being the like quantitie of yeares. And the time from his passion vntill the destruction of Ierusalem, a figure of the end of the world being fortie yeares, with the time from the said persecution, till the yeare of grace 1588. the like quantitie of fortie yeares. They note moreouer, that in euerie 7. and 9. yeare of mans

2. Pet. 3

2000 before law
2000
2000

Genis. 5.
Heb. 11. 5.

4 Kings. 2.
1. Thes. 4. 17.

Mat. 24. 22.
Marke 13. 20.
4. Esdras. 4.

Leuit. 23.

life called Climacterian yeares doe happen great alterations and dangers, diuers famous men haue ended their liues in the same: as Luther, Melanchon, Munster, & Peter Martyr, with diuers others: so haue there happened in euery seuenth age of the world great alterations and changes, and in the saide yeare 1588. the age of the world being deuided by seuen, maketh iust seuen times nine, or nine times seuen. Againe after seuen times seuen, was alwayes the yeare of Iubile, hereunto agreeth an old Prophecie recited by Melanchon, and translated out of Germanicall rime into Latin by Cyprian, and after Englished as followeth:

Leuit.25.

When after Christs birth there be expired,
Of hundreths 15. yeares, eightie and eight:
Then commeth the time of dangers to be feared,
And all mankinde with dangers it shall fright.
For if the world in that yeare doo not fall,
If sea and land then perish ne decay:
Yet Empires all, and kingdoms alter shall,
And man to ease himselfe, shall finde no way.

But leauing these learned men with their learned coniectures, whose iudgements are yet more tollerable then those mockers which S. Peter speaketh of, who shall come in the latter dayes and say, where is the promise of his comming? for since the fathers died, all things continue in the same estate wherein they were at the beginning: and let vs content our selues with the words of our sauiour Christ, of that day and houre knoweth no man, no not the Angels in heauē, nor yet the sonne himselfe, saue the father onely: the day of the Lord wil come as a thēf in the night, & as it was in the daies of Noe and Lot, so shall it be in the day when the son of man will come, they eate, dranke, married and were married, and the floud and the fire came and destroied them all. Yet our louing Redēmer of a singular affection to comfort his poore afflicted members hath forewarned vs of certaine signes and tokens which should appeare before his comming, by the course whereof we may easily coniecture the euents following, as the comming of Antichrist and his false prophets, rumors of warres, hungers and pestilence, persecutions & troubles,

2.Pet.3.3.4.
It is not for you to know the times and seasons which the father hath put in his owne power.
Mar.13.32.
2.Pet.3.10.
Luke 17.26. 27.28.
Mat.24.37. 38.
Gen.7.
Gen.19.

2.Thes.2.3.
Math.24.

bles abounding of wickednesse, eclips of Sunne, and Moone, Luke.17.
and the vniuersall preaching of the Gospell, and left vs an ex-
ample of the figge tree, which beginning to bud, doe mani-
festly shew that summer is neare. And as beholding a man
whose eyes waxe dim, his eares deafe, his head bald, his face Mar.23.28.29
wrinckled, his haire white and hoarie, his backe crooked, his
legges twofold vnder him, his tongue to falter, his teeth to
fall out of his head, his bloud to be cold, and his bodie feeble
and sickely, which are all incident to humaine nature: they
be euident tokens to shew that the ende of his naturall life is
at hand. Euen so when we see these signes aforesaid come to
passe, they doe most certainely premonish and forewarne all
the people vpon the earth, whom the endes of the worlde are
come vpon, that the day of the Lord is not farre behind.

That Antichrist is reuealed, and all these signes and to-
kens past alreadie, all christendome haue felt the smart ther-
of, and our present age can witnesse. So many authours of
sects, and brochers of deuilish heresies, were neuer heard of
before in any age from the beginning: who hath not either
felt or heard what rumors of wars, vprores and blood shed in
all lands? For hunger and famine, Samaria, Ierusalem and
Sanrurie with a number of other places, where through ex-
tremitie, they haue bene driuen to eate, not onely vene-
mous beasts and their owne ordure, but also their owne chil-
dren, can testifie.

Again, who hath not read or hard what wonderful strange
eclips of sun & moone, terrible blazing stars, glistering comets
dreadful coniunctiõs of planets, strange flashing of fire in the
elements, & alteration of the heauens resembling as it were,
the coũtenance of the angry Iudge? What raging & swelling
of the floods, fearefull trembling & quaking of ỳ earth, horrible
tempests, vehemẽt winds, & vnseasonable wether, what loth-
some monsters & other prodigious sights, contrary to ỳ course
of nature, so as it seemes that al ỳ creatures of God are angry
and threaten our destruction. All which, no doubt, are Gods
Heralds of armes to shew vnto the world, that himself is not
farre behind. Againe, the vniuersall preaching of the Gospell
in spight of Antichrist and his cursed crew, so as no Nation

can iustly excuse it self, and say they haue not heard the sound thereof. And yet notwithstanding, such grieuous abounding of all wickednes, that if the Lord should not come quickly no flesh should be saued: againe the earth it selfe waxeth weake and feeble for age, & therefore not so fruitfull as in times past: plants and herbes haue lesse vertue. Againe the yeares doe change their natural course, euery yeare bringeth forth new tidings, euery liuing creature liueth shorter time then heretofore, this is called ætas decrepita, and therefore euen by course of nature it must nedes be that the day of the Lord is at hand, that our Redemer is euen readie comming to iudge the earth, to keepe his generall Parlement of reformation: to search Ierusalem throughout with candle light, to reuenge the bloud of his seruants, recompence their enemies as they haue serued them, & reward the according to their wickednes. Ye commeth triumphing in maiestie & honour, accompanied with Angels, Arch-angels, and all the hostes of heauen: he commeth with the voice of a fearefull trumpet, at whose terrible sound the very heauens shall meoue, the seas shall roare, the cloudes shall rent, and the earth shall tremble and quake: a consuming fire shall go before him, and a mightie tempest shal be stirred vp round about him: when great Iericho shal be cast down with the blast of Iosuaes trumpets when none shall scape safe but the house of Rahab the harlot, which receiued the messengers (that is to say) those penitent sinners which obediently receiue the message of the Gospel, when all soules shall be ioyned to their bodies, and gathered from the foure corners of the world, to receiue iust reward celestiall or infernall: when euery one shall be called to yeld account of his talent, how he hath imploied his welth, wisdom, strength, or beautie, to the benefite and profite of his brethren, howe he hath ruled his affections, mortified his appetites, and behaued himselfe in his calling. When his obedient children shall be deuided from the wicked reprobates, and go meete their loving redemer in the cloudes, of whom they shall heare that ioyfull sentence pronounced with a chearefull countenance, Come ye blessed of my father, inherite the kingdome prepared for you from before the foundation of the world was laid:

Mark.13.20.

Act.1.11.

Apoc 6.10.
Psal.94. last verse.
Math.25.31.
Math.24.30
Apoc.1.7.
1.Thes.4.16.
1.Cor.15.52.
Esay.51.
Esay.65.
Apoc.6.14.
Psalm.50.
Iosua.6.
Heb.11.31.
Iam.2.25.

Math.24.31.
Apoc.20.13.
14.15.

Mat.25.32.
1.Thes.4.17.
Math.13.39.

Math.25.34.

when

when the wicked shal heare that dreadful sentence pronounced of their angry Iudge, depart from me ye cursed into euerlasting fire, prepared for the diuell and his angels: when they shall see and feele without them the worlde burning with fire, within them the worme of conscience euer gnawing, aboue them their vnappeasable Iudge condemning them, beneath them, the horrible confusion of hell torments, prepared to deuour them, on their right hand their sinnes accusing them, on their left hand the cruell enemy readie to execute Gods eternall sentence agaynst them: then will they confesse (but too late) that the Iudgements of God are true, & say, did not we heare of this: then will they cry vnto the Lord, but he will not heare them, and desire the mountains to fall vpon them, but all in vaine, they will not doe them so much pleasure, fire and brimstone, storme and tempest, this shall be their portion to drinke, there shalbe weeping, wailing, and gnashing of teeth, whose dolefull & lamētable shrikes, horrible grēuous grones, deepe hollow sighes, terrible lothsome lokes, sorrowful mourning complaints, sad melancholy thoughts, and heauie pensiue conceits, no tongue is able to expresse, for they goe to frie in perpetuall torments wiithout remission, and vtter confusion without redemption: The dreadful place appointed for the execution of Gods vengeance, hath diuers names in the holy Scriptures, most terrible to our senses, tending all to expresse vnto vs the grieuousnesse of punishment, as horrible darknes, vnquenchable fire, vnsatiable hunger, and the gnawing of a worme: to signifie the miserable oppression & hurling downe, it is called Infernus, a dungeon of Gods wrath, or bottomlesse pit: to signifie the intollerable paine without ceasing or end, it is compared to a burning lake, the burning whereof is fire and much wood, and the breath of the Lorde as a riuer of fire and brimstone, doth kindle it: it is also called Gehenna of Ge and hinnum, which signifieth a vallie, nigh vnto Ierusalem, wherein was a Chappell wherein the Idolatrous Iewes did offer and sacrifice their children vnto a braseu Image called Moloch, which being made hote inclosed them in the hollownes therof, and so slue them, and lest their shriking should moone any to pitie them, they made an hideous noise,

Math.25.41
Rom.9.28.
Mat.7.22.23
Wisd.5.
Luk.13.25.
28.
Apoc.6.16.
Ozeas 10.
Luke 23.30
Psal.11.
Mat.25.
Esay 65.
Mat.8.12.
Mar.9.44.
2.Pet.2.4.
Apoc.9.2.
Apoc.19.20
Esay.30.
Ierem.7.g.
Ierem.32.f.

Psal.2. with tabrets and drums: whereupon the place was called
Mat.25.46. Tophet; thus will the Lorde speake to his enemies in his
1.Thes.4.17. wrath, and vexe them in his sore displeasure, when his faith-
Daniel.12.a. full obedient children shal passe the Emperiall heauens, with
1.Tim.5.17. their louing redæmer to ioye in felicitie for euer with Abra-
ham, Isaac, and Iacob, with all the number of godly Patri-
arks, the godly fellowship of the Prophets, the glorious com-
pany of the Apostles, the noble armie of Martyrs, with An-
gels, Archangels, & al the ioyfull troups of heauenly powers.

The ioyes of heauen are pleasant ioyes, our eies cannot see
1.Cor.2.9. them, our eares cannot heare them, our hearts cannot con-
ceiue them, nor our tongues expresse them: as if a man should
1.Cor.2.14. promise his horses a god banquet, they coulde imagine no o-
ther but prouender and water to be their best cheare, because
they know no daintier dishes: euen so the natuall man accu-
stomed to the puddle of fleshly pleasure, his minde can mount
Math.2.11. no higher, to perceiue, discerne, or vnderstand the things that
Apoc.22. be of God, so as the ioyfull pleasures of heauen are hidden frõ
his senses. But seeing the wise men that came so far from the
East, did ioy so much to see Christ in the poore manger, it must
needs be much more ioyful to see him in his state of glory. See-
ing our vile corruptible bodies receiue of his godnesse so ma-
ny benefits and pleasures to abreuiate our wearinesse in this
wretched vale of miserie, where euery of his creatures doe
serue vs in their kinde, no doubt our heauenly palace, where
1.Cor.13.12. we shall see him face to face, conteineth maruellous great and
ioyfull pleasures. Seeing we receiue so many comfortable
blessings in the day of sorrow and mourning, much greater
shall our pleasures be in the ioyfull day of marriage. Seeing
the prison and painfull pilgrimage contain such things, much
Iohn.16.20. more shall we finde in our heauenly paradice, when we shall
Apoc.21.4. depart from paine and miserie, to ioy and felicitie, whē death,
Apoc.7.16.17 sorrow and griefe shall be cleane taken away, & all teares wi-
ped from our eyes. If a sely poore man wandring alone vpon
the mountaines out of his way, in the midst of a darke tempe-
stuous night, voide of compānie, destitute of money, beaten
with raine, terrified with thunder, wearied with trauel, stiffe
with cold, famished with hunger, and wrapt in all kind of mi-
serie,

sery, should presently vpon a sudden, be placed in a godly rich pallace, with cleare light, warme fire, swéete smels, soft beds, daintie meats, pleasant company, and delightfull Musicke to comfort and cheare him, who could expresse the sudden ioy of that poore miserable wretch, yet is it nothing in comparison of those vnspeakeable ioyes prepared for Gods elect children in his heauēly paradice, where is no serpent to tempt vs any more, but glory without comparison, riches without measure, day without night, life without death, libertie without thraldome, solace without cessing, and ioy without ending: to which kingdome the eternall God, the father, the sonne, and the holy Ghost, bring vs.

A prayer.

HElpe Lord, for there is not one godly man left, the faithfull are minished from amōgst the children of men, they doe but flatter with their lippes, and dissemble in their double hearts, they are become abhominable in their doings, there is no feare of God before their eyes, the Ore knoweth his owner, and the Asse his maisters cribbe, but our people will not know the iudgements of the highest. The Turtle, the Storke and the Swallow, do know their appointed seasons, but this people is without vnderstanding. Oh Lord how wicked are these our daies: if the very Turks and Infidels had heard the preaching, and séene the wonders that wee haue done, they had long ere this repented and amended their liues to our cōfusion: Oh Lorde, wee heare much with our eares, but our hearts remaine still as hard as flint stones, we rather féed our fancie, than our fayth: Lord conuert and amend vs, create in vs new and contrite hearts, adorne our eyes with the teares of true repentance, & giue vs grace in some measure to frame our liues according to thy heauenly will, that by the course which thou hast appointed for vs in this vale of miserie, wée may yet at the ende, come to liue with thée in felicitie for euer, through Iesus Christ our onely Sauiour and Redémer, to whom with the Father and the holy Ghost, thrée distinct persons, and one eternall God, be all honor, glory, praise, and thanks, for euermore, Amen.

A Patterne for Pastors.

THe office of a Preacher is a dignitie of great reuerence, honour and estimation. The holie Ghost doeth call them the Angels of the Lord of hostes, dispensors of his secrets, Stewards of his houshold, and fellow workers with Christ himselfe, Gods Trumpetters to sounde out his woorde through the world, whose tongues are consecrated to instruct the ignorant, comfort the weake, edifie the simple, defend the truth, confute heresies, suppresse vice and conuert sinners vnto Christ. A calling méete for the best part of men, such as are indued with comely personage, a graue countenance, a bolde spirit, and a manly courage, a good vertuous nature, and ciuill behauiour, a learned mind, and a fruitful tongue. The priests lips should preserue knowledge, that the people may seeke the lawe at his mouth: about the skirts of Arons Ephod were hanged golden belles, alwaies sounding, to signifie that prachers must be apt, and able to sound out the worde of trueth. He must be no greene plant, but hard timber well seasoned with knowledge and experience, to instruct and teach soundly, profound arguments and reasons, to persuade and dissuade pithily, arte and eloquence to stirre vp and delight pleasantly, discretion and modestie to order and gouerne politikely, not onely apt to flourish in a Pulpet, but able also to playe his quarter strokes, and defende his head Christ, especially in these our dangerous dayes, when Sathan is so busie in sowing of sects and heresies. He must therefore be well furnished with canonicall authorities, pithie sayings, apt similies, fit comparisons, familiar examples, and pretie histories méete both for comfortation, persuasion and delectation: for the multitude, as Horace sayth, is like a monstrous beast with many heades, and like diuersitie of natures, and commonly the most part ignorant and foolish, who, though the doctrine be neuer so wholesome, yet without varietie are sone dulled and wearied, so greatly is the nature of man delighted with

Apoc.2.8.12
1.Cor.4.1.
Ioh.15.15
Ezec.33.
Ephe.4.12
Titus 1.
Mat.16.19
Apoc.1.
Leuit.21.
Mal.2.
Exod.28.
1.Tim.3.6.

nouelties, that without change and varietie, nothing sæmeth pleasant to his lothsom appetite. One kind of musick, though neuer so sweete, yet without varietie it is lothsom to ye eares. One kind of meat, though neuer so daintie, yet without varietie gluttish to the taste, and one kinde of matter, though neuer so well framed, yet without varietie sæmeth tedious to the hearers. And for that cause were figures first inuented, to refresh the audience with pleasure: and to this ende serueth Metaphors, fables and wise sayings of Poets and Philosophers, which being rightly vnderstode in sense & allegorie, & aptly applyed in time & place conuenient, containe very profitable lessons, to instruct vnto vertue and godlinesse, and as it were to spoyle the Egyptians of their iewels: and so are the arts of Logick & Rethorick very necessarie handmaides to diuinitie, wherein are fiue things requisite, as well in a Preacher, as in an Orator. The first, inuention to finde out meete arguments and reasons, to proue and confirme euery matter, whereupon question may arise. The second, disposition, to frame and dispose the matter in right order. The third, Eloquutiõ, to adorne and beautifie the same with apt words and picked sentences. The fourth, a good memorie, to preserue & keepe such things as the wit hath conceiued. The fift pronunciation, which is a moderate and sæmely behauiour, both of voyce, gesture and countenance, with a comely motion of the bodie, and exactnesse of speech, so as the words doe agree with the matter, and the gesture with the minde, whereby the hearers are as much moued and delighted, as with doctrine it self. Demosthenes being asked what was the first, second, and third, pointe of an Orator: answered pronunciation: meaning that art without vtterance is to small purpose. Some speake shrill, short and thicke, euery worde tumbling ouer in anothers necke, much like the cackeling of Jacke dawes. Some are so fine and curious, as though euery worde should be waighed in a ballance. Some whewle and pipe so smal, as though it were a pigge whining for his breakefast. Some looke grimme and frearne with the Welchmians wagge, the Italian shrugge, and the precisian Sneuill, as though he came to fray the audience. And some stand so long about in

structing

structing the soules, as though they had forgotten the people had any bodies, who dos not so much edifie as tedifie. Whereas a comely, graue and moderate behauiour in voice, gesture, and countenance, with a cleane sensible tongue, to deliuer his wordes plainely, distinctly, and modestly, with discretion to order the matter aptly, pithily and briefly, doth best instruct, sonest profite, and most edifie.

A good Preacher also must be wise, circumspect & discrete in chosing the seede most fit for the soyle: remembring that as little children may not alwaies be fed with vinegar and sharp saulce, but rather with milke & swete pappe: so though sometime it be necessarie to bruise and mollifie the hard stonie affections of mens hearts, with the rigor of Gods fearful iudgements: yet rather to water them often with the swete comfortable dew of his mercies in Christ, according to the wise Philistian, who tempereth his bitter medicines with swete strops. He must not be high minded, wise in his owne conceit, nor curious in taking offence at euery little trifle, but charitable in iudging the best of all men, and patient in bearing the infirmities of euill men, for common quiet sake: for from the beginning, the Church was neuer either so ripe in knowledge, or purged in manners, but that great imperfections remained. In the houses and families of godly Patriarkes were alwayes some wicked impes. Amongst eight persons in the arke with Noah, was one naughtie packe. Amongst the twelue chosen Apostles with Christ himself was one Iudas: and therefore, as if in Sodom there had beene found but tenne good men, the whole citie, had beene saued for their sakes: so though some of their fellow ministers lacke grace to liue as they ought, yet would charitie rather beare with some badde, because of the good, then openly to deface & discredite their brethren because of some bad: The spirit of wisdome is louing & gentle. The Apostle S. Paul would not haue those that are endued with greater giftes to disdaine their brethren hauing lesser, neither an elder rebuked rigorously, nor accusation receiued against him vnder 2, or 3 witnesses: But forasmuch as we are all fellow seruants, & none of vs without his imperfections, hee would haue one to suffer and beare the weakenesse

Rom.12.
2.Tim.2.24.
1.Cor.13.
Iohn 4.11.
2.Tim.2.24.
Gen.9.
Mat.26.
Gen.18.
Malem multos nocentes condonare, quàm vnum innocentem condemnare: Wisd.1.
Rom.14.
1.Tim.5.
Phil.2,3.

nesse of another, one to helpe and comfort another, that nothing be done through strife or vaineglory, but in meekenes of mind, euery one to esteeme another better than himselfe: and
1.Cor.12. whereas we haue diuersitie of gifts, and difference of administrations, as euery one hath receiued the gift, so one to mini-
1.Pet.4.10. ster to another, euery one to meddle with his owne businesse,
2.Thes.4.11. knowing that euery one shall beare his owne burthen, and
Gal.6. receyue his reward according to his owne labour: hee that
Rom.14. stands, to take heed least he fall: as for his brother, whether
1.Cor.12. he stand or fal, that perteineth to his owne master, who bestow-
Rom.12. eth not his gifts alike vnto all men, neither will he require
Mat.25. ten talents, where he gaue but one: to whom much is giuen,
Luke 12. of him shall much be required. Some are indued with wis-
Rom.12. dom, knowledge & iudgement, to discerne truth from falshood, some with vtterance, memorie and boldnesse to instruct with tongue, some with godly deuotion, christian charitie, and honest disposition to teach by example of life and conuersation: hee that carryeth bricke and morter may be a mason, though not so expert as the maister of the building: hee that diggeth ground, may be a good gardener, though not so cunning as he that draweth the knot: hee that cutteth the timber may bee a good Carpenter, though not equall to him that contriueth the house: Euen so the meaner sort of ministers, being honest men, working in the Lordes vineyard in some measure, whether it be by writing, reading, or speaking without booke, may be good Preachers, though not so fitte for the Pulpet as those which are indued with greater gifts: and no doubt, their diligence in doing their best, shall be accepted with the poore widowes oblation. Though the Fletcher want strength to draw the bow, yet is hee a speciall meane to further shooting: though the Smith want skill to holde the plough, yet is he a
Luke 21. necessarie instrument to helpe forwarde the worke: though the whetstone can not cut of it selfe, yet is it needfull to make sharpe the Sithe: so, though some want the gift of memorie and boldnesse to instruct by preaching with tongue, yet may hee bee a profitable member in the Church, by teaching with penne. Our God is louing and gentle, and taketh in good part the good will euen of the poorest and simplest

simplest of his children: pardoneth their imperfections, accepteth their obedience, and rewardeth them as liberally as the greater. Exod.35. Mar.20.

A good Preacher also must be carefull to keepe in credit the authoritie of his office, not to vary in doctrine from his fellowe labourers, neither to minister any matter amongst the ignorant people that may breede contention or discord. Finally, he must be a man of honest life and conuersation: for none can effectually teach the waie to die well, except himselfe bee such a one as liueth well. The Priestes of the olde Lawe were chosen without blemishe, to signifie their liues without blame. The Apostle woulde haue them well tried to bee honest men, and of good reporte, before they be admitted into that reuerend function. He that will profite in teaching, must labor with both hands, or els as fast as the one doth gather, the other doth scatter: as the one doth build vp, the other doth pull downe: hee must haue both Vrim and Thumim, knowledge and vertue, persuasion in words, and example in deeds, to thunder in doctrine, and shine in life and manners. True Christian religiō consisteth not onely in bare preaching & dumbe hearing, but rather in deuout praying, vertuous liuing, & charitable working. It is naturally grafted in man to speak holily, praise good sayings, and desire rather to know much, than liue well. Knowledge (no doubt) is a godly gift, and a great blessing of God: yet knowledge without vertue, or learning without good liuing, are nothing els but as trees without fruit. At the last day we shal not be demanded how much we haue knowen, but how well we haue liued. What auayleth it a man to be able to define what faith and repentance is, not feelyng Gods holy spirite working faith and repentance in his heart: or to tell a faire smoth tale in words, & yet stammer in his deeds, or to haue al the Scriptures & witty sayings of Philosophers at your fingers ends, & yet want grace to liue accordingly? or how is he able to gouern others, that hath no power to gouerne himselfe? Unto the vngodly, said God, Why doest thou preach my lawes, or takest my Testament in thy mouth, whereas thou hatest to be reformed: he that imploieth his tongue vnto vertue, & his deeds vnto vice,

Gal.2. Ephe.4.14. Hiperius. 1.Tim.3. Titus.12. Leuit 21. Tit.2.7.8. Mat.21.3. Act.10. Mat.25. 1.Tim.3. Psal.50.

Psal. 50. t carrieth treacle in one hand to resist death, and poyson in the other to take away life. A wicked liuer though his tongue be neuer so plausible, yet the infamy of his life decayeth all his doctrine and other gifts whatsoeuer: for if one praise that he saith, a number will blame that he doth. A teacher without vertue, is compared to a painted fire without heate, or a faire vizor put on a deformed face: or the shipwrights that made Noahes Arke to saue others, yet perished in the floud themselues: or an Idiot standing by the sea side, and seeing straungers passe by in daunger of the tide, crying vnto them, away, away, the tide cometh: who looking back, and seeing the foole stand still, begin to say one to another, surely this fellow doth but ieast, for if it were so dangerous as he saith, he would certainly make more hast away himselfe. S. Ierom saith, Maius est voluntatem Domini facere, quàm nôsse. A vertuous liver though he say litle, yet is he a good preacher, a good piller of Gods Church, and a right Lay mans booke, whose honest life is a seale to confirme his doctrine.

Ierom.

Gods building is compared to a stone wall, the Magistrates & ministers, vnto squared stones framed on each side, and the people vnto litle ones filling vp in the midst: and if any of the squared stones chaunce to slip down, a number of the litle ones will follow: euen so, if the Magistrate, or teacher chaunce to fall, the people will follow after by heapes, yea if the one do but limpe, the other will halte right down, and therefore they especially must haue their rough knobs of vices hewen away, and be closely ioyned together with the morter of vnitie and concord, not onely in respect of them selues, but also of the common people, whose affections euen by nature, do giue more credit to their eyes, then their eares, and be more aptly led by example then by perswasion: and therefore more auaileth dèedes without words, then words without dèedes. That good Emperour Alexander Seuerus, hauing sent for Origene to instruct him in Christs religion, would often say, that the concord, humilitie, patience and charitie which he saw amongst the christians did more moue and stirre him vp, to believe that Christ was the Sonne of God,

God, then all Origens vehement and learned perswa-
tions.

To conclude, a good preacher hauing a good liuing, must
be a good housekeeper. Peter was three times commanded to Ioh.21.
feede his flocke, that is to say, by the iudgement of Saint
Barnard, with sound doctrine, honest life, and good hospita- Barnard.
litie. When Ioan Baptist sent his Disciples vnto Christ, Mat.11.
to aske if it were he that should come, or that they shoulde
looke for another: he bad them goe againe and tell Ioan, not
onely what doctrine they had heard, but also what workes Mat.14.16.
they had seene, who did both feede the soules of his sheepe Mar. 6.37.
with heauenly doctrine, and example of vertuous liuing, and Luke.3.11.
their bodies with materiall food of barly loaues and fishes, Rom.12.13.
which did more win the peoples harts, then all his wonder- 1.Pet 4.9.
full miracles and diuine Sermons which they saw and hard. Heb.13.2.
A number in these dayes do beare a great name of singular Tobias.4.
Preachers, with fine eloquent tongues: but we finde not Ioh.6.26.
those good olde Parsons that were wont to preach in the plu-
rall number, by example of good vertuous liuing and chari-
table hospitalitie. The people do heare much, but the pore
can not finde their old relieke: saying Preachers are good,
but doing Preachers are better, happy is that parish where
both hitteth in one man. But whosoeuer will marke it,
shall find that a meane learned Parson of an honest conuer-
sation, keeping a good house in his parish, shall perswade
and profit more in coming to one dinner, then the best Doc-
tor of diuinitie which keepeth no house shall do by preaching
a dozen solemn Sermons. And that Gentleman who kee-
peth a good house in the countrie, shall bee in better credit
with the people for his liberalitie, then the best Orator or
lawier in England for all his eloquence. We see by dayly
experience, that the Commons are not so louing, trustie,
nor obedient to their superiors, as they haue beene in times
past: the chiefe cause whereof, (no doubt) is this: whereas
heretofore they haue found good cheare to satisfie their hun-
ger, they find nothing now but faire houses, and faire words
without either care of their cause, or filling of their mawes.
It is a true Prouerbe, Where the gate of the Magistrate is

shut against the subiect, there the heart of the subiect is shut against the Magistrate.

Touching the yonger sort of Ministers, it is a dangerous thing for them to be ripe too soone, & presume to venture vpon waighty causes: such selfe willed, and selfe learned, become hurtful members in the Church. Where wise men can keepe moderation and order, such rash fooles, through ignorance fal often into errours. It is an old Prouerbe, the more foole the more impudent: ignorance hath alwayes the boldest face: emptie vessels make loudst sound, & such as haue least to say, are commonly most bold to speake: none so forward as blinde bayard. Vnskilful Hipercian blushed not to trouble Mercury with his rusticall dances, before whom cunning Orpheus was ashamed to tune his harpe: such arrogancie (no doubt) hath bin a great hinderance vnto learning. Many might haue come to wisedome, if they had not thought themselues there already. There is a certaine foresight, vnto the which vnripe yeares can neuer come, til age bring discretion. Our iudgements are but weake, our appetites variable, our senses deceiuable, and our desires vnprofitable: the dayes of our life are short and euil, and the knowledge we learne in long time vnperfect, and ful of errors: for as it is proper to God onely not to erre, so it is naturally giuen vnto man, seldome to hit the truth. And therefore yong men cannot be deepe of iudgment, because wisedome is gotten by experience, and experience in long time. Truth is called the daughter of time, and time the mother of truth: he is wise that can perceiue his owne ignorance. S. Bernard alloweth better of him that humbly confesseth his ignorance, than of him who proudly presumeth of his knowledge: It is more tollerable (sayth D. Some, to open the Church dore to a simple Minister, than the pulpit to a presumptuous preacher: the ignorant are euil, the negligent worse, but the impudent and hairbraind worst of all. S. Paul would take vpon him, to know nothing but Christ crucified, and his owne infirmities. S. James would haue men quicke and ready to heare, but slow and circumspect to speake. S. Peter exhorteth yong men to decke themselues with humilitie & lowlines of mind, and to submit themselues to their elders: so sayth

3. King. 12.

Note.

Barnard.

D. Some.

There is more hope in a foole, then in him that is wise in his owne conceite.

Prou. 26.

1. Cor. 2.

Iames. 1.

Peter.

sayth Jesus Syrach, go not from the doctrine of thy elders: & in another place, despise not the Sermons of such Elders as haue vnderstanding (sayth he) but acquaint thy self with their wise sentences, for of them thou shalt learne wisedome: the Prophet Esay in his time thought it a thing intollerable, for prickeared boyes to presume against their elders, or persons of low degree against the honorable. Wise Socrates confessed that all the time he had bene student in Athens, hee had learned only this lesson, to know that he knew nothing: who noting the heat e and rashnes of youth, affirmed it the greatest vertue in a young man to acknowledge his owne weakneſſe, and to attempt nothing too much: Pithagoras inioyned his scholers to fiue yeares silence, before they should take vpon them to teach others: Plato maketh Sara the image of dininitie, and Agar the figure of humane sciences, as necessarie handmayds, wishing young men to dwel verie long with Agar, before they venture vpon Sara, who will not be fruitful till riper yeares: a good tree is not knowen by the leaues and blossomes in spring time, but the fruits being throughly ripe in harueſt: Christ himselfe remained thirtie yeares in vertuous liuing, before he began to publish his doctrine to the world: so he that will be a fruitfull teacher must first win the name of a good vertuous liuer. As deepe waters seeme not to runne because of their stilneſſe, so when arte and learning is planted in a good vertuous nature, hee croudeth not in to vtter his stuffe, til age bring experience, and such in time become ancient graue Fathers of profound iudgement, who hauing skill to discerne, cunning to instruct, and discretion to gouern, are men onely fit and meet for such a reuerend function & chargeable office, as a publike Preacher is. It were much better for the yonger sort of Ministers to forbeare the Pulpet, and giue themselues to distinct reading of the holy Scriptures & godly homilies, and vse catechising, which is a verie profitable kinde of teaching, til age bring discretion, and learne to prate lesse, and liue better. But they are so greatly delighted in hearing themselues speake, that they disdaine publike reading of the holy Scriptures, and condemne it as a thing intollerable, as though it belongs not to the preaching of the gospel, which is

Eccle. 6.
Eccle. 8.
Esay. 3.
Luk. 3. 23.
Catechising
Chitreus.

nothing else but to teach and instruct the people in faith and
good maners: and whether it be done by writing, reading, or
speaking without booke, so they be taught, the spirite of God
doeth woorke effectually, as well by the one as the other,
though not in like measure: When S. Paul did write vnto
the Romaines, no doubt he preached vnto them: when Es-
dras read Moses law vnto the people, no doubt he preached
2.Esd.8. vnto them: when Barucke read Ieremies sermons vnto the
Exod.24. Israelites, no doubt he preached vnto them: when Iosua read
Deut.31. the whole law before the congregation, no doubt he preached
4. King.23. vnto them. Moyses had in euery Citie those that preached
Baruk.1. him (sayth the Euangelist) seeing he was read in the Sina-
Ierem.36. gogue euery Sabboth day: the Apostle S. Paule exhorted
Iosua.8. Timothy to giue attendance, as well to reading as exhorta-
Act.15.21. tion and doctrine, charged the Thessalonians that his Epistle
13.27. should be read vnto all the brethren the saintes, & taught the
1.Tim.4.13 Ephesians that by reading of his Epistle, they might knowe
1.The.5.27 his vnderstanding in the ministerie of Christ. Tertullian
Ephes.3.4. calleth the reading of the Scriptures the feeding of our fayth,
Tertullian. the Euangelist saith, they were written for our learning that
Ioh.20. we might beleeue and liue, and are so plaine and easie, (sayth
the Psalmist) that they giue light and vnderstanding euen to
Psal.119. the simple: wherein our Sauiour Christ hath plainly reuea-
Ioh.17. led vnto vs his fathers will, and made his name manifest vn-
Apoc.1. to men: happie is he that readeth (sayth hee) and those that
2.Cor.4. heare & keepe the prophecie of this booke: and if the holy scrip-
tures seeme darke or hidden to any (saith the Apostle) it is on-
ly to those that are lost, whō the God of this world hath blin-
ded: and I thinke verely that a mans conscience is more mo-
ued, better edified, and soundlier satisfied by the onely words
of the text distinctly read, then by long tedious discourses of
mens inuentions, and more profited by reading of one godly
homely, wherein the truth is plainely opened and proued,
and false doctrine confuted, being wel penned in good Method
and order to helpe the memorie, then by a dozen of such ver-
ball vnlearned and contentious sermons, as dayly proceede
from our young fantastical vpstarts, which by wreasti
ting and diminishing at their pleasure, doe rather in

malice and sedition in the heartes of the hearers, then worke any good effect. The word doth not edifie the lesse because the eie of the speaker is turned downe to the booke, but rather the booke is a meane to kéepe his tongue within compasse of trueth, and sure it were much better for the people to be but meanely fed with good holesome dyet, then puft vp fatte with meat infected with poyson: course houshold bread is more healthfull then fine manchet mixt with grauell: as of sound and godly knowledge with mékenesse, charity, and true deuotion, I wish they had more then they haue, so were it better, that of such knowledge as makes these hoat talkers and contenders to swell so bigge, and séeme so wise in their owne conceites, they had lesse then they haue: they starue not for too little, but rather surfet with too much.

Touching our women preachers, I blush in their behalfe, in calling to mind the vnshamefast boldnes of that sere in this our crooked age: women are taught in the holy scriptures, not to imitate their grandmother Eue in vsurping the office of teaching, neither the exãple of their sister Miriam, in grudging against Moses, neither such proud Iesabels as boldly dare vsurpe the name of a Prophetisse to deceiue the seruantes of God, neither such Idle tatlers and busie bodies, as wander about from house to house speking things which are not comely, whose eares itching for noueltics, do get them a heape of teachers, after their owne lustes, euer learning, and neuer able to come to the truth, hauing a similitude of godlinesse, but haue denied the power thereof, neither to prompe themselues in gorgious attire like proud lecherous Venus, or Helen of Troy, who were more honored for their beautie, then their honestie, but in the feare of God to learne in silence with all submission, and if they doubt of any thing, to aske their husbandes at home, to decke themselues with the modest sobrietie of Anna, the humble obedience of Sara, and the shamefast chastitie of Susanna: not boldnesse in women, but blushing is the right colour of vertue.

Gen.3.
Num.12.
Apoc.2.20.
1.Tim.5.13.
2.Tim.4.
2.Tim.3.5.7.
1.Pet.3.3.
1.Tim.2.11.9
1.Cor.14.34.35.
1.King.1.
Gen 18.
1.Cor.3.
1.Pet.3.
1.Cor.1.10.12,13.

Finally the Apostle erhorteth to auoide strife and contention, and studie to be quiet and agrée together, because we are brethren. Brethren by nature, brethren by calling, and

brethren

Ephe.4.4.5.16 Phil.3.16. Gen.13. brethren by religion, hauing all one God to our Father, one Catholik Church to our mother, and one Iesus Christ to our redeemer, all branches of one vine, sheepe of one fold, and fellow seruants of one house, all partakers of one baptisme, one faith, and one hope of saluation. Let vs therfore say one to another, as Abraham sayd to Lot, I pray thee let there be no strife betweene thee and mee, neither betweene thy heardmen nor mine, for we are brethren. O how good & pleasant a thing it is (saith Dauid) for brethren to dwell together in vnitie: by this shall all men know you to be my disciples, (sayth our sauiour) that you loue together as brethren. It is written how the mother of Seneca, seeing two of her sonnes hauing their daggers drawen in their hands, the one ready to slay the other, caught them both in her armes, and shewed them her breasts, my deere children (quoth she) what do you, behold my breasts that nurst you both, you are brethren. Euen so the Church of God, which hath nursed you with her breasts, and brought you vp in the knowledge of the truth, most earnestly doth desire and beseech you with her teares, that as you wyll haue her continue your louing mother, you will bee kind and gentle one to another, and liue together as brethren, agree together as children of one family, ioine together as stones of one building, grow vp togethe as imps of one stock: hold together as members of one body, and one help to beare anothers burthen, as fellow labourers of one work: that with one hart, one will, and one voyce, we may together praise, honor, and glorify our louing redeemer for euer, Amen.

Psal.133. Ioh.13.35. 1.Pet.2.5. Ephe.2.20. Ioh.15.5. 1.Cor.12. Mat.20. Rom.15.6.

FINIS.